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HISTORICAL MAGAZINE

of the Protestant Episcopal Church

JUNE, 1946

General Convention Number

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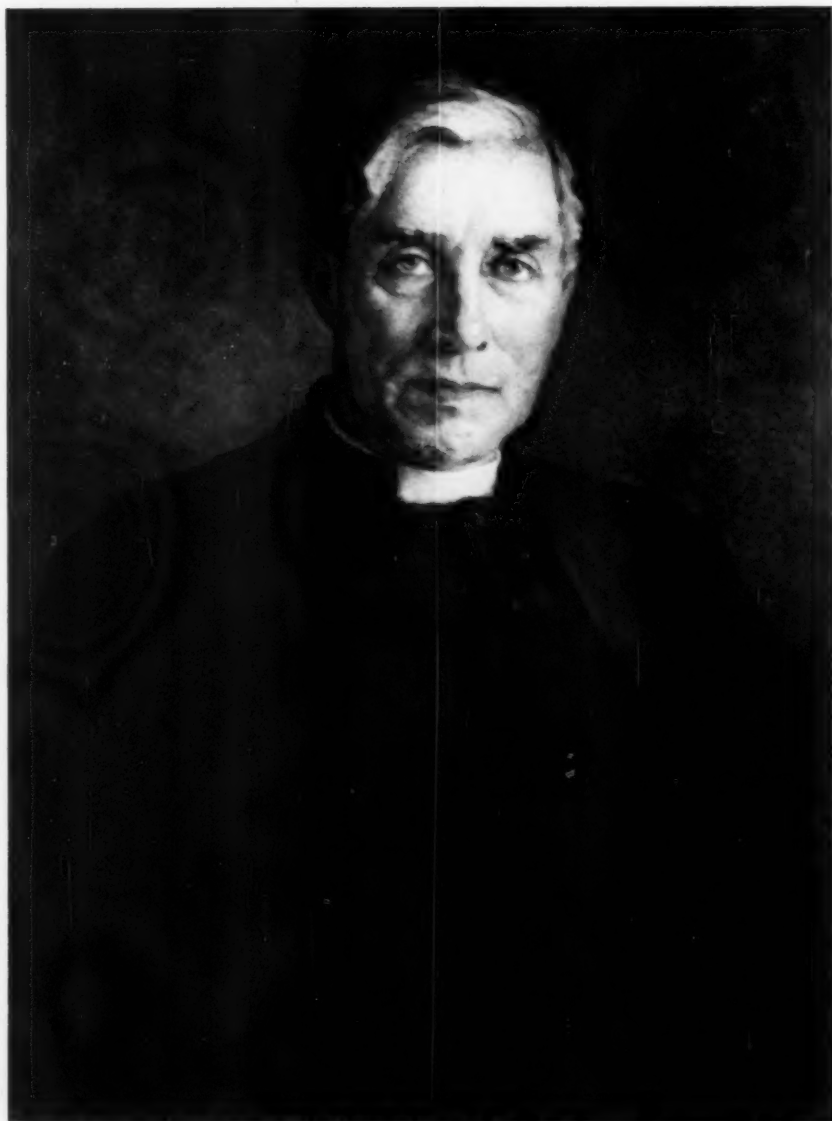
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From the portrait by Mary Arnold Nash, 1938. (Copyright, 1945)

THE RIGHT REVEREND
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UNIVERSITY OF VIRGINIA, M. A., 1895; VIRGINIA THEOLOGICAL
SEMINARY, 1899. DEACON: JUNE 23, 1899; PRIEST: JULY 30, 1899
MISSIONARY, SENDAI, HIROSAKI, JAPAN, AND PRESIDENT, ST. PAUL'S COLLEGE,
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PROFESSOR, VIRGINIA THEOLOGICAL SEMINARY, 1923-1926.
BISHOP COADJUTOR OF VIRGINIA, 1926-1927.
EIGHTH BISHOP OF VIRGINIA, 1927-1944
PRESIDING BISHOP OF THE CHURCH, 1938-1946

HISTORICAL MAGAZINE

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No. 2

PROFILE OF A PRESIDING BISHOP

*By Charles W. Sheerin**

It is a human tendency to be dissatisfied with a national administration especially during "hard times." The Church unquestionably had hard times during the thirties, and the Cincinnati meeting of the General Convention in 1937 was the focal point. Many were demanding a new type of administration. Some felt that the form of this demand indicated the fascist tendency of giving up democracy for dictatorship; for certainly the office of presiding bishop was given powers it had never had before. The canonical provision of a six year term was abolished, and it was proposed that whoever might be elected should serve until the meeting of the General Convention after his seventieth birthday. A few who were worried over this trend put through an amendment which changed this provision to "after the age of sixty-eight."

The name of Dr. Henry St. George Tucker, bishop of Virginia, had not been included in the list of nominees for the office of presiding bishop sent down for the information of the House of Deputies, and the surprise of the deputies, waiting in executive session to confirm the choice of the House of Bishops, was almost a shock when it was announced that Bishop Tucker had been chosen. Suddenly a demonstration such as none in that house had ever witnessed took place. Certainly all felt at that time that just the right man had been elected. More than a year later this was best explained by an efficiency engineer, who was making a survey of the National Council, when he said:

*Dr. Sheerin is rector of the Church of the Epiphany, Washington, D. C. He was vice-president of the National Council of the Church from July 1, 1938, to February 1, 1942.—*Editor's Note.*

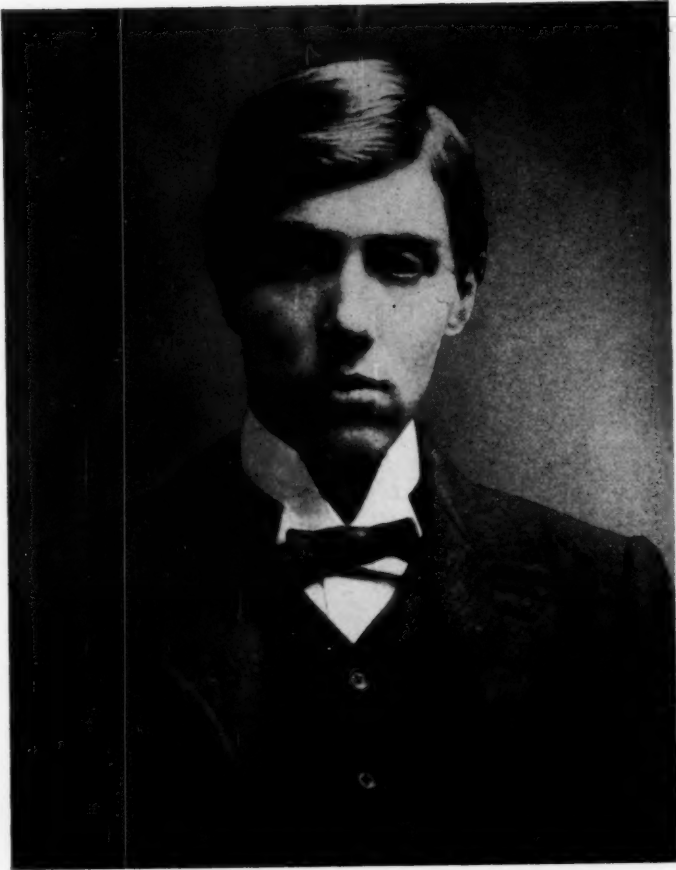
"The Convention evidently gave unprecedented power and control to the presiding bishop and then turned around and elected and confirmed that man least likely to exercise such power with any arrogance. Unquestionably they were looking for the most spiritual, sweet, and Christian character they could find."

In the lobby of the Gibson Hotel that night I saw Bishop Tucker looking somewhat troubled. He told me he wondered whether he could afford to be presiding bishop on his salary as bishop of Virginia. I could not help but wonder whether any other member of the House of Bishops would not have known that there was a special stipend provided for the presiding bishop!

The Cincinnati convention had provided for two vice-presidents of the National Council to aid the presiding bishop in administrative matters. The first vice-president was to be a technical expert in the management of affairs connected with the mission field. Few in the Church realize the vast amount of detail in connection with our foreign enterprise, beginning with the qualifications of those to be sent abroad, and involving such items as travel, supplies, strategy in carrying out long term policies, inter-church arrangements, and administrative relationships with our mother Church of England. Bishop Tucker, as an outstanding former missionary, felt himself qualified to carry out this work until, after careful review, just the right man could be found for this important post. Dr. John Wood had for years been the secretary of the foreign missions department, and probably carried in his head as vast an amount of knowledge about the missionary field abroad as anyone in the world. Only Bishop Tucker could at that time possibly have matched him in knowledge of the over-all picture.

Hay has said in his biography of Abraham Lincoln that he doubts whether any great man can possibly be over-humble; that Lincoln gave that impression, but actually he had great confidence in his own ability; and that was why he was great. Since so much has always been made of Bishop Tucker's humility, I must say that some of us who have worked closely with him feel much the way Hay felt about Lincoln. If modesty, gentleness, and a constant Christian courtesy are the qualities of humility, Bishop Tucker is a humble man. But if being humble means being over-innocent about what goes on in the world, if it means having no deep convictions and displaying a lack of firm policy, Bishop Tucker is far from being a humble man. Those who have worked closely with him know he has qualities of greatness.

While at times some of us were restless because Bishop Tucker



H. St. George Tucker

AT THE TIME OF HIS GRADUATION FROM THE
VIRGINIA THEOLOGICAL SEMINARY
IN THE CLASS OF 1899

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was not always excited about some immediate problem, and even seemed over-casual about conferences or promotional schemes that were the darlings of our hearts, always we realized that he was truly a religious statesman. Even in time of war he knew that the immediate was only important in so far as it affected the future. What happens two hundred years from now in China is much more important than whether this fall's every member canvass is a complete success. Our smaller subordinate minds did not always agree, but looking back I can say it was good for us to be with one who was much nearer the eternal than the ephemeral.

Like all faults, Bishop Tucker's weaknesses are mixed with his strength. He is a kindly man and does not like to offend, and if things did not seem over-important, he would let most of us have our heads. One day a number of us got together and promised to play fair and stop a pleasant practice we had of saying, "Bishop Tucker tells me he hopes I will do it this way." Actually, Bishop Tucker never let us get away with that on any important matter, but we managed to get a number of minor privileges which at times irritated our colleagues.

The office of second vice-president established at Cincinnati was to have charge of "promotion." That is an intangible word, and just why Bishop Tucker wanted me I have never known. I received a typical, kindly letter from him, telling me frankly that if I took the position I should probably have to make a sacrifice in income, but that he thought there was a job to be done for the Church and that I could do it. The privilege of being with Bishop Tucker I found the most inviting thing about this new position, for certainly in the hurried days of the convention in Cincinnati nobody had thought the job through.

On Bishop Tucker's suggestion, I wrote hundreds of letters to the clergy and laity throughout the Church, asking what they expected the National Council to do, and how it was expected to serve. After compiling the answers, I brought them to Bishop Tucker for his judgment. He agreed at once that a survey was needed, and on the advice of some important people in the publishing and advertising business, Mr. Luther Bell was engaged.

Mr. Bell's recommendations, which were adopted by the National Council, briefly summed up, were: That everything from the way a girl answers the telephone to the way any representative sent out from the Church Missions House conducts himself, was "promotional"; that since the Church had seemed to demand as presiding bishop a personality equipped with strong legal power, that personality should

permeate the work, and the work should be, as far as faith and religious practice allowed, an extension of that personality; that several of the departments should be combined and given new names, better to designate the character of the work; that all publications should be prepared under the direction of those especially interested in particular phases of the work, but actually they should be laid out and printed under the direction of a trained publicity man; that my particular job should be interpretative, and that I should serve as representative of the presiding bishop.

This was no easy order for a modest, unassuming, quiet, scholarly man, who generally shrank from publicity; but Bishop Tucker, when once something was proved to him, was not a man to let his personal feelings interfere with the work he was called upon to do. If anyone ever received cooperation from anyone, I received it from him.

Big business is kinder to its leaders than is the Church. The young man in business may have to travel many miles, but the "chairman of the board" lives in comparative domestic quiet. Our new program meant that Bishop Tucker himself had to travel many miles to show his interest in the Church. The Pacific coast one week, New England the next, was the typical schedule. While I have heard Mrs. Tucker complain, I never heard Bishop Tucker do so, though the greater part of the traveling was distasteful to him. The result was, however, that bishops, other clergy, and laymen came to know him and his quiet but strong personality. Men instinctively trust him. They seem to sense that disinterested but consecrated attitude that is the real Henry St. George Tucker. And intuitively, yet without guile, he seemed to sense their wants and needs.

The new canons adopted at Cincinnati actually were ideal for effecting the needed and proposed changes in administration, but the procedure was difficult, for personalities were involved. Some men had to be demoted; some had to be dismissed; and it took a spiritual giant to accomplish such things with a minimum of hurt feelings. I think it only proper to pay tribute to the fine character of the various officers of the National Council who backed Bishop Tucker in these changes, even though they did not always agree. Some day, somebody is going to give an account of Lewis B. Franklin, National Council treasurer, and his stewardship, and of the Rev. Franklin J. Clark, the practically perfect secretary. If there had been detrimental criticism of these men, there could never be any criticism of their spirit. Part of the reform of Bishop Tucker's administration was to protect them from having to deal with matters that had been forced upon them because of the lack of a clear policy ordered by General Convention.

Smaller men would have resented changes. These men gave a consecrated cooperation.

For a publicity man, we managed to persuade Joseph E. Boyle, a layman of Chicago, to come east and become director of promotion. A native of Kansas, trained with *The Emporia Gazette*, and a mid-western representative of the Associated Press, I wondered whether he and Bishop Tucker, with his Virginian background, would understand one another; but it was a partnership that "clicked" at once. Bishop Tucker may sound provincial, but he is not provincial, and he seemed to understand this new world Boyle introduced us to—of newspapers, layouts, moving pictures, mats, and the handling of reporters. Always with a sense of quiet humor, but realizing that the Church, whether it liked it or not, was in competition with the world, Bishop Tucker played the game.

Like many other active men, Bishop Tucker does not like to write. Boyle and I found a device that sometimes produced "advanced copy" for a speech. I would write out a talk, he would call me and usually say, "Charlie, this is fine, but it isn't exactly what I would say myself, so I will write one out tonight." And he always did. Since I don't like to write any better than Bishop Tucker, I was glad when we found a better way of needling his stenographer until we got the copy.

The spring before the General Convention of 1940 Bishop Tucker learned that Dr. James Thayer Addison of the Episcopal Theological School of Cambridge was eligible for consideration as the first vice-president. Those of us on the staff were delighted. Addison is a student of missionary history and policy. His book, *Our Expanding Church*, had been the most popular presentation of missions in years, but beyond this book he was a deep student. His appointment would mean a renovation of many older ways of missionary administration, again with a "die-hard" faction; but once Bishop Tucker found the man who was fitted and needed for the post, there was no hesitation on his part.

Actually I would say that the newer missionary policies that have been adopted are a greater change than the promotional work, but by reason of Dr. Addison's personality and Bishop Tucker's strong but gentle manner, few in the Church have realized the fact. Beginning with the selection and appointment of missionaries, through the many details of material arrangements, great advancement in more efficient work has been made; and yet all of this has been accomplished during World War II, when the Japanese and Chinese situations were anything but easy to handle, and when closer cooperation with the Church

of England had to be arranged under the handicap of great difficulty of communication.

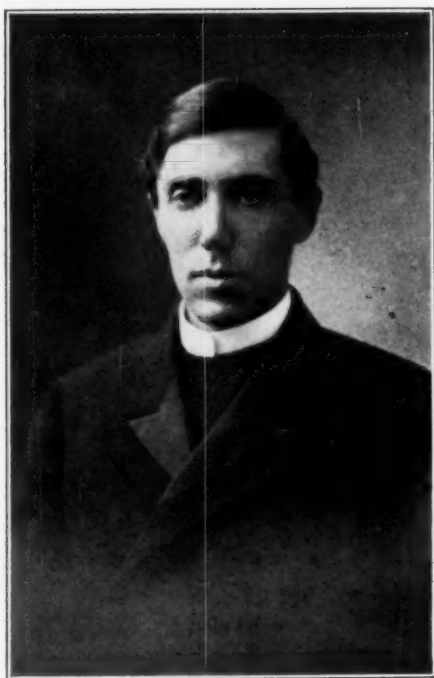
It is hard to go back and remember what we thought previous to Pearl Harbor, but certainly in 1940 most of us still hoped that war could be avoided. I doubt if Bishop Tucker ever did think so. The super-optimist, who thought "we could lick Japan with one hand tied behind our back," amused our presiding bishop. He surprised many of us, as he often did, with his tremendous grasp of matters that were not familiar to most people. He had followed the Japanese army in China; knew that it was not the best Japanese army, and was quite aware that Japan had ships and bases. Bishop Tucker is not a militarist, and never was a pacifist; but he is a realist.

The meeting of General Convention in Denver in 1931 had provided in those pre-Hitler days for a registration of conscientious objectors. Although the year 1940 was not an easy time to inaugurate such a register, Bishop Tucker was willing to stand the inevitable criticism, and it was established. Again, the confidence that all types of people had in him was proved by the fact that no school of thought in the Church questioned his motives.

For some years Bishop Tucker had realized that the time had come for the Church to undertake some really great advance. Some of us connected with the promotional work hoped that it would be something of a duplicate of the nation-wide campaign of 1919, but he opposed that. Our problems, he reminded us, were not essentially money problems. The Church must revive her faith, if the ten years between 1940 and 1950 were to be constructive. Certainly, with the rise of pagan ideology, the Church had seemed weak. The presiding bishop was to give the keynote at the General Convention of 1940.

Those who were in the huge auditorium at Kansas City when Bishop Tucker proposed "Forward-in-Service," can never forget the enthusiasm. In all fairness I don't believe any one can call Bishop Tucker a great orator, but that day we felt the inspiration that must have been given him by God, for never in my lifetime have I seen people so moved. In simple words, and with frequent bits of humor, he told of the hopes for the next decade. His program was adopted unanimously and re-committed to him for action.

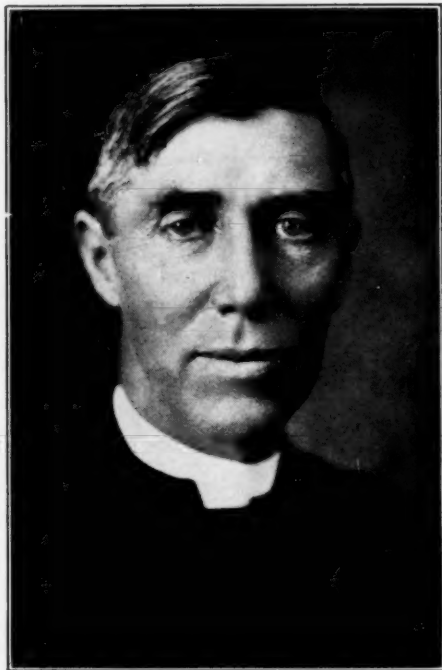
Perhaps some present-day observers call "Forward-in-Service" Bishop Tucker's greatest failure as presiding bishop. That is an unfair judgment, I believe. To be sure, "Forward-in-Service" has ceased in many ways, but I also feel that its impact has had many excellent results. In judging it we must remember that essentially its program was simple. It was the "promotion of the obvious," as one rector



DR. H. ST. GEORGE TUCKER

At the time of his consecration,
March 25, 1912, the 258th in the
American Succession, as

**SECOND MISSIONARY BISHOP
OF KYOTO (JAPAN)**



DR. TUCKER

At the time of his succession,
July 25, 1927, as the

EIGHTH BISHOP OF VIRGINIA

designated it. Too many little minds in the Church are not ready to accept a simple program, and especially when it calls for repentance. But by far the biggest handicap was the fact that already America had become the "arsenal of democracy"; the draft had set in, and every day we came nearer and nearer to war. Rectors could hardly be expected to carry out programs of renewal, whether spiritual or material, when their youth were leaving every day for military service—no one knew just where. Bishops could hardly be expected to give their full time to an essential Church program when, over-night, huge cantonments and war plants were springing up in their dioceses, bringing all sorts of Church problems caused by moving millions of persons.

In spite of this handicap, roll calls were made in parishes, and many a parish knew better than before what it had in personnel. Many adopted new programs for changing needs. New emphasis on social service was felt in many places. It takes a long time to establish a national program, and, considering the times, I truly believe that at least a small highway was built through the deserts of our spiritual life, which, in time, will bring results far greater than are now anticipated.

While Bishop Tucker gave the inspiration to the many activities of his administration as presiding bishop, he has consistently refused to depend upon the authority given him by the General Convention of 1937, and has thus continued through a dangerous period the democratic and constitutional government that is the rich heritage of our Church. In the National Council he appointed as his "cabinet" the officers of the National Council—the two vice-presidents, the secretary, and the treasurer. He did not have to call cabinet meetings, but he did. Democracy is based upon the idea that nobody, no matter how great and wise, can make all the wise decisions for all men. Bishop Tucker was and is a democrat.

In any momentous decision, no matter how much he might or might not want something, he waited until the National Council met. Many of his ideas were rejected by the council, many were accepted, and in many he was not legally bound to ask the council's advice; but he always did. As his kinsman, George Washington, set a modest precedent for future presidents of the United States, so our presiding bishop, the first with great legal power, has set a precedent for his successors.

To those who know Bishop Tucker well, his private life reveals the man we know in public. He leads a life of devotion. No group or organization, no matter how small, asks for his presence that he does not try to accept, often at great personal inconvenience to him-

self. In private he is as modest and unassuming as in public. A little incident may be revealing:

One day I happened to be in his office for conference when the telephone rang. I heard him greet the person cordially, and then say, "No, I am sorry, but I have to preach the commencement sermon at Sewanee that Sunday." . . . "Yes, I will think it over twenty-four hours, but I know I can't do it."

He turned to me and said, "My, but he's an informal man."

"Who?" I inquired.

"President Roosevelt. He wants me to preach at Hyde Park when the king and queen of England come in June, but I promised Alex Guerry I'd be at Sewanee."

I hurried into the next room and called Alex, who, of course, appreciated the situation, and then I telephoned the White House that Bishop Tucker's acceptance would be forthcoming. Few men would have hesitated in the first place, but Bishop Tucker had given his word to somebody, and he intended to keep it.

Born and brought up in the great evangelical traditions of the best Virginia churchmanship, he never wavered from his position, but no one was ever fairer in his attitude toward, and his treatment of, others. The only time I ever detected a harsh note in his conversation with me was once when I suggested that a proposed officer of the National Council was a pretty advanced Anglo-Catholic. He let me know pretty quickly that if the man's qualifications were right and if he was a devout man, his churchmanship did not enter into the selection. When extreme Anglo-Catholics were to be consecrated bishops he offered to let one of the same type celebrate the Holy Communion, while he remained the consecrator. Yet he never compromised his own position. I have never known him to ask a favor for a privileged person, but many times he has asked me, when traveling around the Church, to see if I could place some lonely and discouraged man who needed a change.

While one never thinks of Bishop Tucker as noisy or even as having much worldly interest, he enjoys healthily the pleasant things of life. His many brothers and sisters laughingly say that you may never notice it, but St. George eats more than the rest of the family. I found him a most pleasant theatre companion, and one night when a young woman, who is on the stage and also a devout member of the Church, took us to Sardi's famous restaurant and introduced her friends, they gathered around the table while he told them the history of the Japanese stage.



**THE PRESIDING BISHOP
STANDING BESIDE HIS PORTRAIT AT THE TIME
OF ITS ACQUISITION BY THE DIOCESE OF VIRGINIA
1945**

Those who think Bishop Tucker does not know character are sadly mistaken. He told me once that he could tell, when he was president of St. Paul's University, Tokyo, what a Japanese student wanted by the way his footsteps sounded coming up the stairs. I have a feeling that his knowledge of character is not confined to the Japanese. Many a man who, I believed, had put over a pretty good bluff, I found out afterward had not fooled Bishop Tucker a bit. He is too kindly to call bluffs. Only once did I see him really angry, and that was when he thought a group of self-righteous persons were persecuting an erring ecclesiastic for revenge.

The climax of Bishop Tucker's administration, fittingly enough, has come in the Reconstruction and Advance Fund, which has now reached a total of some seven million dollars. He began his ministry as a missionary to Japan, and he had hoped and expected to end it there. When the health of his family necessitated his retirement from that field, he was deeply disappointed. But we can see now that his disappointment was overruled for the good of the whole Church, and especially for its missionary program. For the success of this fund is a testimonial to the fact that the whole Church shares in some measure Bishop Tucker's grasp of the missionary imperative, and to that extent, at least, is evidence of the quality of his leadership during these past nine years.

Nobody on the contemporary scene can finally evaluate history, and it will take a future generation properly to appraise Bishop Tucker's work and career. There are those who feel that with his scholarly ability and prestige of character, he could have given a stronger leadership than he has. There are others who feel that in a pretty terrible world he held ideals and spiritual values high, and demonstrated them among men who knew little of Christian character. One thing to me is certain: In a changing age, when the Church decided it must change its national administration, he seemed to preserve the best of the past, and yet was not afraid to adventure with the new.

THE GENERAL CONVENTION OF 1901

*By Louis C. Sanford**

In several respects the General Convention of 1901 held in San Francisco, marked a turning point in the life of the Episcopal Church. Bishop Hall of Vermont said, apologetically, during its session, that the value of a convention should be estimated as much by what it refused to do as by what it did. Nevertheless, the constructive achievements of the San Francisco meeting are not inconsiderable.

The selection of a convention city on the western edge of the continent in the opening year of the century was an innovation as striking as any change in policy or method adopted by the Episcopal Church. Previous to 1900 the General Convention had held thirty-nine sessions. Philadelphia had been the host on sixteen occasions, New York had been favored twelve times, and Baltimore had been honored thrice. Eight other cities had claimed one session each, and Wilmington, Delaware, had enjoyed the presence of an adjournment convention for two days in 1786. All but three of the thirty-nine meeting places were on the Atlantic coast—it might almost be said, within sound of the Atlantic surf. The three exceptions were Cincinnati in 1850, Chicago in 1886, and Minneapolis in 1895.

THE SETTING

The invitation to meet in San Francisco had not been accepted without opposition. "Who's going to pay my fare way out to California?" peevishly exclaimed an eastern bishop. "The same man," piped up Bishop Morris of Oregon, "that's been paying mine to New York all these years." Deputies grumbled: "Nobody will go." But go they did in numbers beyond all expectation, bishops and deputies, members of the Woman's Auxiliary, and visitors who took advantage of the low railroad rates to witness an impressive ecclesiastical assembly, visit distant friends, and become acquainted with a part of their country of which they had heard much but knew little. Three-fourths of

*Missionary bishop of San Joaquin, California, 1911-1943. Dr. Sanford was rector of the Church of St. John the Evangelist, San Francisco, during the General Convention of 1901.—*Editor's Note.*

the travelers lived east of the Mississippi, a river they had never seen, and the trip had all the spice of a new adventure. As they sped westward, and the panorama of prairie and mountain unrolled before their eyes, a new understanding of the scope and diversity of the Church's domestic opportunity took possession of many minds; and when they stood on the shore of the Pacific, looking out upon its misty horizon, it required but little imagination to hear from the Orient the Macedonian cry.

The impact upon the city by the Golden Gate was noticeable. Never before had so many silk hats, black coats, and collars buttoned behind been seen on its streets. Never had the hack drivers been so frantically busy. For three weeks religious gatherings and social affairs piqued the curiosity of the public. The religious demonstrations were climaxed by a missionary mass meeting. It was before the day of auditoriums and accommodations for large assemblies were seldom found among the conveniences of any city. There was in San Francisco a huge wooden structure known as "The Mechanics' Pavilion." This edifice was the fifth building to bear the name, each of its predecessors having been torn down to permit the erection of a larger arena. The first pavilion, designed in 1857 by "The Mechanics' Institute," a pioneer civic organization, to house an annual industrial exhibit, "The Mechanics' Institute Fair," was succeeded by establishments which fulfilled all the requirements associated now with a municipal auditorium. In the Mechanics' Pavilion, on October 8th, a congregation conservatively estimated to number eight thousand, listened to missionary addresses and, led by the massed choirs from churches within a radius of fifty miles, sang missionary hymns. It was the most impressive religious service ever witnessed in San Francisco up to that time, and probably was as conspicuous as any similar demonstration previously held anywhere in the country.

Viewed from every angle, the choice of a location, the large attendance, the interest awakened, its forward looking spirit, and, it may be added, its practical achievements, the first General Convention of the twentieth century was one of major import in the history of the Episcopal Church.

SOME LEADING PERSONALITIES

The official membership in 1901 included many whom our older churchmen will remember. Bishop William Croswell Doane of Albany, author of the hymn, "Ancient of Days," and Bishop Henry Codman Potter of New York, whose boldly planned cathedral was still mostly underground, took an active part in the proceedings of the House of

Bishops. So did the venerable Dr. Daniel S. Tuttle, bishop of Missouri; Dr. O. W. Whitaker, bishop of Pennsylvania, and Dr. William Hobart Hare, apostle to the Indians of South Dakota, the oldest living pioneers of the domestic mission field. Among the younger men, Bishop William Lawrence of Massachusetts was soon to inspire the Church Pension Fund, and Bishop Rowe of Alaska was just beginning his career. For many years the Church of England has been sending its fraternal greetings to the General Convention by an honored guest. At San Francisco the bishop of Newcastle, Dr. Edgar Jacob, was a welcome visitor.

In the House of Deputies, Dr. W. R. Huntington, rector of Grace Church, New York, *facile princeps* among debaters, is perhaps best remembered for his work in Prayer Book revision. Other prominent clergymen were Dr. John Fulton of Philadelphia, authority on canon law, and Dean George Hodges of the Cambridge Theological Seminary, author and preacher. Twenty-two of the clerical deputies were to be called to the episcopate within twenty years, and one of them, John Gardner Murray, then of Alabama, was to be the first elected presiding bishop. Among the laity were such familiar names as Linden H. Morehouse, J. P. Morgan, Robert Treat Paine, Samuel Mather, and George C. Thomas, men as well known for their devotion to the interests of religion as for their diligence in business.

Our glance at the personnel of this convention must not overlook the secretary of the House of Bishops, the Rev. Dr. Samuel Hart. Who, that has seen him in action, will ever forget his impressive entrances into the House of Deputies! They were events in the parliamentary routine. Pausing at the door, arrayed in cap and gown, until the chair recognized him and announced: "A message from the House of Bishops," he paced slowly down the centre alley to the platform, where, with a courtly bow, he placed message No. x, neatly tied up like a college diploma, in the hands of the Rev. Dr. John S. Lindsay, president of the House, and retired with the same deliberation. The deputies stood during this ceremony. It is different now. Messages between the houses are expeditiously transferred from back-door to back-door. Some time is saved and a few extra steps avoided. There is also a loss of dignity with which an important act is fittingly performed. Dr. Hart made one feel that a message from the House of Bishops was important, however trivial the item communicated.

The secretary of the House of Deputies, the Rev. Dr. Charles L. Hutchins, was not so colorful a personality, though it is likely that his name was better known to the rank and file of the Church, for he was the publisher of *The Parish Choir*, a periodical which issued anthems

and hymns, and had put forth the most popular edition of the *Church Hymnal* then in use.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary had just completed thirty years of organized work when its officers and delegates from the several dioceses met for their triennial session, with the General Convention, in San Francisco. Among those present were, of course, Miss Julia C. Emery, its capable secretary, and her sister, Mrs. A. T. Twing, who for nineteen years had borne the title of "Honorary Secretary." To these two women, more than to any other individuals, the success of this organization had been due. The Rev. Dr. Alvi T. Twing had joined the staff at the Church's missionary headquarters in 1863 as "Traveling Agent of the Domestic Committee." Three years later, upon the death of the incumbent, he became "Secretary of the Board for Domestic Missions," a post he filled until his death in 1882. Soon after assuming this office, he began to urge the organization of the women of the Church on a national scale for the promotion of missionary work. Up to that time, women's societies had been parochial institutions occupied with local needs. There were one or two diocesan associations with a faint missionary color, but no Church-wide national, diocesan, or parochial band of women, with a definite missionary objective, existed. Dr. Twing, seconded by a few interested clergy, and some devoted women, chiefly in Philadelphia, had been able to awaken sufficient enthusiasm so that in 1871 "The Woman's Auxiliary to the Board of Missions" was authorized, and organized with Miss Mary A. Emery as executive secretary. Upon her marriage to Dr. Twing, Miss Mary resigned, to be succeeded by her sister, Miss Julia. After the death of her husband, Mrs. Twing, whose interest in the Auxiliary never lessened, devoted herself exclusively to its welfare, writing and speaking assiduously. As "Honorary Secretary," she circled the globe twice, carrying to distant outposts messages of encouragement from the home base and bringing back the enthusiasm which contact with the mission field inevitably generates. In San Francisco Mrs. Twing was taken ill, and two days before the anniversary of the organization to which she had given her life, on October 14th, her death, mourned by the whole convention, brought to an end a career of notable usefulness. The Auxiliary immediately voted, as a fitting memorial, the sum of \$15,000 for the erection of St. Mary's School for Girls in the district of Shanghai.

The high point in the triennium of the Auxiliary in 1901, as now, was the presentation of the United Thank Offering. This recurring

gift was initiated at the General Convention held in New York in 1889. At that time \$2,184.64 was placed upon the altar. Twelve years later, in San Francisco, the offering had grown to \$107,000. At the request of the Auxiliary the amount was divided into equal portions, one for each missionary bishop, domestic or foreign, and one for work among the colored people in the United States.

It was a distinguished, even brilliant, company that gathered by the Golden Gate, and to select only a few names for mention seems almost invidious. They are nearly all gone now, bishops and deputies and members of the Woman's Auxiliary. Dr. William H. Moreland, the retired bishop of Sacramento, is the sole survivor of those who sat in the House of Bishops. Of the score of clerical deputies left, one only, Bishop William T. Manning of New York, is still in active service. The record of the laity is not available, but though some of the names in the roll-call reappeared in 1943, they were borne by the children or grandchildren of those who answered "present" in 1901. The first General Convention on the Pacific coast has passed into recorded history.

SOCIAL AND POLITICAL CONDITIONS

Dr. Moffatt, in *The First Five Centuries of the Church*, reminded us that the "centuries are like the lines of longitude and latitude upon the map, convenient but artificial," and warned against identifying the transition from one historical period to another with the change in the enumeration of the centuries. He was right, of course. Change is both constant and gradual. It steals upon us unawares. Nevertheless, it is difficult not to feel that a recognizable turn in the social and political tide, distinguishing our day from the Victorian era, had set in with the turn of the century. It seems possible to detect its influence in the deliberations of the churchmen meeting in San Francisco.

We have traveled a long way since 1900. Then bicycles were fashionable, but, as yet, scarcely useful. The automobile, still in the experimental stage, was characterized as "an expensive toy." It continues to be expensive, but is no longer a toy. Two years must elapse before the Wright brothers would achieve their success at Kitty Hawk, and public school pupils were still reciting Oliver Wendell Holmes' verses about "Darius Green and his flying machine." There were no subways in New York and no movie theatres in Los Angeles. Electricity was beginning to displace illuminating gas, but stock in a ridiculous wireless company was going begging on the street in San Francisco.

Individualism was rife, though no one yet had called it "rugged." "Social responsibility" was an unfamiliar phrase, but Jacob Riis had pub-

lished *How the Other Half Lives*, and Dean Hodges had preached his sermon on *The Heresy of Cain*. Church people were beginning to feel that something was missing in a religion which could ignore the dirt and misery within the shadow of sacred edifices. The shameless corruption of municipal politics everywhere in the country was about to provide a fertile field for literary explorers whose revelations, which were to earn for them the name of "muckrakers," would nevertheless arouse a real concern for civic righteousness.

The Spanish war had just ended, and the United States had taken possession of the Philippines and Puerto Rico, and assumed the benevolent protection of Cuba. It had also annexed, at the request of the inhabitants, the Hawaiian Islands. Inconsiderable as the increase in the country's land area was, its effect on the national point of view was notable. Such expressions as "imperialism" and "manifest destiny" crept into the public press. Kipling's *Recessional*, rescued from the waste basket, was set to music by De Koven and became a popular addition to the repertoire of church choirs. The American tradition of isolation, dating from the eighteenth century, seemed less valid as a policy than we had been accustomed to think. Whether we liked it or not, we were touching elbows with Europe and Asia. A little cloud, no bigger than a man's hand, presaged the international storms in which we have since become involved.

The Church assembled in San Francisco with a vague premonition of things to come. Missionary problems which were new, or had hitherto been evaded, were now calling for immediate solution. The Church had followed the flag readily enough to the edge of the continent and must now go with it overseas, but the assumption of jurisdiction where the Church of England had a firm hold, as in the Hawaiian Islands, created a situation of some delicacy. Whether we ought to invade lands where the Roman Catholic Church enjoyed prestige was a question that had often been debated. There seemed a justification for entering the possessions of the United States, such as the Philippines, which did not extend to the foreign countries, Cuba, Mexico and Brazil. Opportunities for Church extension both at home and abroad were multiplying, but how could they be embraced unless the missionary income, already inadequate and often precarious, be increased and permanently removed from the uncertain dependance upon casual appeals and solicitations? The action taken on these matters marked the San Francisco convention as one of the turning points in the development of the Church's missionary policy.

STEPS IN CRYSTALLIZING THE MIND OF THE CHURCH

The first topics, however, to engage the attention of the bishops and deputies bore no direct relationship to such urgent questions. Scarcely had the routine of organization been completed and the customary amenities been observed, when a memorial was presented in both houses from the diocese of Milwaukee "petitioning, memorializing, and entreating" the General Convention to change the official title of the Church. Already the ineptitude of "Protestant Episcopal" had been emphasized in sermons and convention addresses. Editorials and "Letters to the Editor" had filled the columns of Church papers. Within the next few years the agitation would be redoubled. No doubt a majority in both houses were so little enamored of "Protestant Episcopal" that they would have favored a change if any substitute not equally objectionable could have been suggested; but there was also a unanimous conviction that, whatever the Church's legal designation, its catholicity was established by its history and its formularies. In the House of Bishops the memorial was referred, as the rules required, to the committee on memorials and petitions. No such committee existed in the House of Deputies, and there the memorial was placed in the hands of the committee on the Prayer Book. The latter committee presented a majority report, requesting to be discharged from further consideration of the matter, and a minority report, asking its reference to a special committee. Both reports were adopted. The committee on memorials in the House of Bishops recommended, (1) that the memorial from the diocese of Milwaukee, which, the report declared, "was worthy of consideration and preservation as a historic document," be printed in the *Journal*, and (2) that it be referred to a joint committee which should ascertain, as far as possible, the mind of the Church and report three years later. The deputies concurred with this proposal by a vote of 39 dioceses to 13 on the part of the clergy and of 30 to 17 on the part of the laity. It is not likely that the words, so obnoxious to some and so acceptable, if not precious, to others, will be deleted until the achievement of some forward step in church unity makes the present title hopelessly inappropriate and suggests a name winning general approval.

No such step appeared then to be imminent. Indeed, a generation must pass before even an overture would be made to any specific group, but at San Francisco a gesture was directed towards union with individual, non-episcopal congregations by the introduction for the third time of the so-called Huntington amendment. This addition to Article X of the constitution had been offered first in 1895 by the rector of Grace Church, New York, from whom it derived its name. It was defeated

then, but was brought forward again in 1898, only to meet the same fate. This measure would have encouraged the bishops to extend their pastoral care to any congregation of Christian people, whose pastor, having received ordination at the hands of a bishop, should agree to use a "directory of worship" not inconsistent with the formularies of the Episcopal Church. In 1901 Dr. E. Winchester Donald, rector of Trinity Church, Boston, moved the same amendment, substantially, but omitting the clause requiring episcopal ordination. Immediately Dr. Randolph H. McKim, rector of the Church of the Epiphany, Washington, offered the Huntington amendment. Both resolutions were referred to the committee on amendments to the constitution. Its report characterized Dr. Donald's proposal as inexpedient, with which the House of Deputies unanimously agreed. The committee recommended the adoption of the Huntington amendment. The debate which ensued was of a very high order. Dr. Huntington himself took the floor, and his speech in support of the resolution lingers in the memory of those still living, who heard it, as one of the very greatest in the annals of ecclesiastical debate. In any case the measure carried in the House of Deputies by a clerical vote of 38 to 15 and a lay vote of 37 to 10, but the House of Bishops, by a tie vote of 27 to 27, failed to concur. The negative vote undoubtedly expressed the mind of the bishops that the amendment was superfluous, merely emphasizing what they were already competent to do. The resolution appended to the *proviso*, adopted by the bishops and concurred in by the deputies, supports this interpretation. The *proviso* itself, which was adopted as a compromise addition to Article X, safeguarded the historical right of a bishop to authorize special devotions. Had the Huntington amendment been written into the constitution, it is not likely that any rush into the arms of the Episcopal Church would have occurred. The amendment was a gracious gesture and the discussion served the useful purpose of bringing the matter into the open.

The inadequacy of the marriage canon disturbed the Church then as it does now. The House of Bishops passed an amendment in which the House of Deputies did not concur. Bishop Doane, of Albany, then moved to refer the subject again to the committee on canons, with the result that another amendment was adopted which also failed to secure the approval of the deputies. Meanwhile the latter had been having their own difficulties. A special committee on marriage and divorce, appointed in 1898, had rendered a report which had been placed on the calendar and, as it transpired, was never considered. For, in the meantime, the message from the House of Bishops had arrived with the text of their first proposed amendment. It was debated behind closed doors, in committee of the whole, for several days. When it appeared that con-

current action was impossible, a resolution offered on the second day of the session by the Rev. Dr. David H. Greer, rector of St. Bartholomew's, New York, was taken from the calendar and passed. It asked for a joint committee to confer with other religious groups on the subject of matrimony and divorce with a view to the establishment of uniformity of practice. With this request the bishops concurred. It seems evident that while the Church's disciplinary relation to this vital matter of social concern must eventually be expressed in a canon, the understanding of the subject, and the comprehension of the scope of the Church's responsibility, is yet too vague to permit decisive action.

It may be recalled that the first proposal to erect provinces in our American Church was suggested by Dr. William White in his *Case of the Episcopal Churches Considered*, first published in 1782, and was made effective in the organizing convention of the Protestant Episcopal Church in the Confederate States of America, when the Civil War compelled our southern brethren to feel the necessity of a separate structure. The provision written into its constitution, not in force long enough to produce results, was a forward looking piece of legislation which contemplated the orderly development of provinces by the subdivision of dioceses. At that time there were few dioceses in the country, and none at all in the south, that did not embrace the territory of an entire state.

Bishop W. R. Whittingham of Maryland in 1871 brought before the General Convention a plan for "creating by constitutional enactment eight provincial synods covering the whole territory of the United States." In 1877 the General Convention went so far as to say that there was no reason why neighboring dioceses should not voluntarily associate themselves together, but the only dioceses to take advantage of this permission were those in the state of Illinois. For several years *The Living Church Quarterly* (now the *Annual*) listed the dioceses of Chicago, Quincy, and Springfield as the "Province of Illinois."

Bishop Henry Codman Potter, of New York, addressing his diocesan convention in 1889, remarked:

"I believe profoundly that questions of discipline, questions of race, local questions of missionary policy and progress, far more than merely local questions of civil or material interest, will compel us before long to turn from such a body as the General Convention, already grown too unwieldy for purposes of efficient legislation, and clothed with no power for administering the laws which it makes, to that venerable and well-tried agency known as the 'Provincial Synod.'"

The bishop's conviction, however, was not profound enough to pre-

vent him from reversing this statesmanlike opinion in 1907, moved, as he averred, by the fear of sectional differences.

Sentiment in favor of some form of provincial organization had developed sufficiently in 1898 to permit the adoption, for reference to the several dioceses, of the constitutional amendment still in force as Article VII. This amendment was ratified in the House of Deputies in 1901 by a vote of 55 to 3 on the part of the clergy and of 41 to 5 on the part of the laity. It might have been expected that this constitutional action, which cleared the way, would be promptly implemented by a canon prescribing how and with what powers provinces should be erected, but anyone who entertained such an expectation would have been unfamiliar with the cautious deliberateness of the Episcopal Church. Dr. Charles C. Grafton, bishop of Fond du Lac, did, indeed, on the seventh day of the session, introduce such a canon, accompanied by several alternative suggestions as to the number and constituency of provinces. Already the Rev. B. Talbot Rogers, a deputy from Dr. Grafton's diocese, had offered the same amendment in the House of Deputies, and the Rev. Edwin B. Niver, of the diocese of Maryland, had proposed a provincial canon which revived the enactment of the Church in the Confederate States. In both houses the amendments were referred to the committee on canons. The committee of the House of Bishops reported first, and in their recommendation to refer the matter to a joint committee of five bishops, five presbyters, and five laymen, with instruction to draw up and present a canon on the subject of provinces to the next General Convention, the House of Deputies concurred.

It is no part of our story to follow the fortunes of this canon further. The opinions which divided our legislators were strongly influenced by their churchmanship, but other considerations, as we shall see, were contributing to the urge for some kind of provincial organization. After twelve years of debate, a canon was adopted in 1913 which differed in no essential from the proposal made by Bishop Grafton. The churchman on the west coast, who so promptly organized the province of the Pacific, bore witness to the needs of the "wide open spaces" which the compact little dioceses of the Atlantic states were so slow to recognize.

Much time is consumed in every convention by matters of lesser note which cause as much debate as measures of great importance. These smaller items are never without interest. They revive, or initiate, little irritations which must be relieved for the comfort of the organization. Among such annoyances which have disturbed the General Convention may be listed the recurring question of the translation of bishops. No other Church in Christendom is bothered by it. At San Francisco

the discussion was precipitated by a memorial from the convocation of North Dakota. This missionary district in 1897 lost its first bishop to the diocese of Western New York and, only four years later, shortly before the General Convention assembled, was compelled to relinquish its second bishop to Minnesota, and felt justified in protesting. The convocation in its memorial "consented" ("submitted" would have been more truthful) to the acceptance by Dr. Samuel Cook Edsall* of the coadjutorship of Minnesota, but requested that a canon be adopted forbidding the translation of missionary bishops, or else providing that diocesan bishops be subject to translation when the interests of the general Church required it. It seems to have been the unanimous opinion of the bishops that there was nothing in the canons to prevent the translation of any bishop. There was, however, an unmistakable sentiment that the bishop of a diocese ought not to be moved. The subject was deemed important enough to be referred to a joint committee of both houses, but up to this year of grace, 1946, nearly forty-five years later, no diocesan bishop has yet been translated.

Some mysterious lodestone draws the attention of the Church to North Dakota. Since 1901 the translation of its chief shepherds has continued. Previous to the administration of its present incumbent, only one of its five duly elected bishops, Dr. J. Poyntz Tyler (1862-1931), has spent his episcopate (1914-1931) in his appointed field. No other missionary district has a similar record of misfortune.

When should a bishop retire? If the action at Cleveland in 1943 be not reversed, the question, first raised in 1901, will not disturb the House of Bishops again. The security offered by the Church Pension Fund has dulled the acuteness with which the problem was faced by a former generation. Dr. James D. Morrison, bishop of Duluth, introduced the subject in San Francisco. He offered an amendment to the canon which fixed thirty years as the age of eligibility to the episcopate, adding a clause to compel all bishops to resign their sees at the age of seventy. The committee on canons reported favorably, but recommended a single change, which, by substituting "may" for "shall," eliminated the punch from Bishop Morrison's resolution. What was said in debate we shall never know, for proceedings of the House of Bishops were then conducted behind closed doors, but the amendment was promptly voted down.

*Samuel Cook Edsall (March 4, 1860-Feb. 17, 1917) was consecrated bishop of North Dakota, January 25, 1899. On June 6, 1901, he was elected bishop coadjutor of Minnesota. On September 16, 1901, Bishop Whipple died; and on October 3, 1901, Bishop Edsall took his seat in the House of Bishops as bishop of Minnesota.

Not unrelated to the last item was the proposal to make the office of the presiding bishop elective. At that time, in accordance with Article I of the constitution, its duties devolved upon the bishop senior in the order of consecration. When the Church was smaller, and its intercourse with other ecclesiastical groups more restricted, the arrangement had answered very well; but, at the opening of the century, the demands upon an aged bishop, sufficiently burdened with the care of his diocese, created a difficult situation. The incumbent, Dr. Thomas M. Clark, bishop of Rhode Island, was in his ninetieth year and unable to come to San Francisco. His report, duly laid before the House of Bishops, ended with a few significant paragraphs intimating that the canons ought to specify clearly the duties of the office, suggesting that it be made elective, and asserting, after the enumeration of certain responsibilities, that "to leave such important affairs . . . to the sole discretion of an aged man who may not be competent to exercise proper judgment . . . seems to me unwise." The subject was referred to the committee on canons which recommended that when the office of presiding bishop became vacant, one of the bishops having jurisdiction be elected to serve until he reached the age of seventy. This was referred to the committee on amendments to the constitution. That committee recommended an amendment incorporating the suggested change but adding a provision that, in case of a vacancy in the office by reason of death or other cause, the bishop senior in consecration should serve until the next meeting of General Convention. Bishop William Lawrence offered an amendment providing that the term of office be six years, with a possible re-election, but that in no case should a presiding bishop serve more than two terms. Bishop Anson R. Graves, of Laramie, would substitute three years for six in the resolution of Bishop Lawrence. Then both bishops withdrew their amendments. Then Bishop Graves re-introduced his amendment, which was adopted. Other amendments were offered, but all were defeated. The final action of the bishops recommended a term of three years, and this was the communication sent to the House of Deputies. The deputies did not concur and sent to the other house an amendment of their own. This did not satisfy the bishops who asked for a committee of conference. The deputies were persuaded to reverse their previous action and an amendment to the constitution, providing for the election, every three years, of a presiding bishop, nominated by the House of Bishops and approved by the House of Deputies, was ordered sent to the several dioceses for their consideration. But the change in procedure was not ratified in 1904. Not until 1925 was the office of presiding bishop made elective.

MISSIONARY AFFAIRS

While these matters of defeated legislation have an interest of their own, and were not unimportant in crystallizing the mind of the Church, the constructive worth of the first General Convention of the century is measured by the treatment of missionary affairs. The status accorded to domestic districts, the readiness to accept the challenge of a new day, and the changes in policy and method which put the promotion and support of the Church's work on a systematic basis, marked the beginning of a new period in the missionary history of the Episcopal Church.

On the second day of the session, Mr. L. Bradford Prince of New Mexico presented to the House of Deputies a memorial from that missionary district petitioning that "the Missionary Districts be recognized as integral parts of the American Church," and asked its reference to the committee on amendments to the constitution. On the same day the chairman of the House of Bishops laid the memorial before his chamber, where, passing through the committee on petitions and memorials, it was referred to the committee of the House of Bishops on amendments to the constitution. But this committee, on the plea that the subject chiefly concerned the House of Deputies, begged to be excused from its consideration. In the House of Deputies the committee, on the eighth day, reported an amendment to Article I which would accord to one clergyman and one layman, duly chosen by each missionary district within the boundary of the United States, all the rights of deputies except that of participation in a vote by orders. This report, taken from the calendar on the thirteenth day of the sessions, was adopted by a clerical vote of 37 to 15 and a lay vote of 34 to 16. The House of Bishops, as soon as the action was communicated, concurred, and, three years later, the amendment was ratified and written into the constitution.

The missionary district and the office of missionary bishop were created in 1835. At that date the Episcopal Church was, essentially, a federation of the churches in the thirteen colonies which had become states, and in the new commonwealths erected after the Revolution. These churches, as soon as they organized, were represented as of right in the General Convention both by their bishops, when they had any, and by their deputies. This historical fact explains the peculiar significance the word "diocese" bears in the Church's terminology, where it means, primarily, "a unit of the General Convention" and not "the jurisdiction of a bishop." "Diocese" does not supplant "state" in the canons until 1838. It is true that the word "diocese" occurs in 1829

in Canon IV, but there it is evidently used, not as a technical description, but as a synonym for "state."

The federated character of the Church in those earlier years also accounts for the general attitude towards missionary districts. Creatures of the General Convention, not self-constituted like the dioceses, they have been treated as the wards of a benevolent society rather than as children of a family. No matter how well developed their organization, nor how competent their constituency, not until the opening of this century did they have the privilege of regulating their local affairs; and up to the present day the areas of those jurisdictions originally carved out of unorganized territory, of which there are still eight, may be arbitrarily altered by the House of Bishops without the consent, or even the knowledge, of the people concerned. The missionary bishops had honorary seats in the House of Bishops but did not vote until 1904. The districts had no voice, except through courtesy, before New Mexico made its protest. For several years, indeed, clerical and lay delegates from the districts had been recorded as present, and might speak, by virtue of a "standing order" which, in effect, accorded them honorary seats, but they had no canonical recognition. The tardy act of justice evoked by the New Mexico memorial, which, strangely, did not command the unanimous vote of the House of Deputies, for some recondite reason excluded the deputies from districts from taking part in a vote by orders. This provision has since been rescinded. Little by little the doctrinaire distinction between dioceses and districts has faded. For nearly a hundred years the only real differences have been those of numerical and financial strength. Not infrequently dioceses have been weaker in both respects than their canonical inferiors. The next generation may see these superficial indices obliterated. There seem to be intimations that no more missionary districts will be constituted.

Why our predecessors deemed a missionary district incapable of formulating rules of local procedure is another mystery. The existing provision in 1901 gave the bishop of a new missionary jurisdiction the privilege of selecting for his guidance the constitution and canons of any diocese, but, once chosen, no change was possible until diocesan status had been achieved. From time to time the House of Bishops has assumed that it was capable of drafting a simple code to be used by each and every district, and in 1898 had appointed a special committee to draw up such a document. Bishop William H. Hare of South Dakota, reporting in 1901 for that committee, declared that it had been given an impossible job, inasmuch as no body of canons could be drafted to fit the widely differing circumstances of the several jurisdictions. He also directed attention to the absurdity of expecting any code to

be usable if it must remain unaltered until a district became a diocese, no matter how many years elapsed or how greatly conditions changed. The committee offered an amendment to the existing canon which would permit a missionary bishop to offer to the General Convention at any time for its approval the draft of a constitution and canons or an amendment thereto. The committee on canons recommended the adoption of the amendment, wisely substituting the House of Bishops for the General Convention as the authorizing body. The House of Deputies amended the canon further by requiring also the action of the convocation of the district concerned. An additional simplification, since made, permits the final approval to be given by the presiding bishop. So far as is known that approval has never been withheld, and, practically, the smallest missionary district is now as free as the largest diocese to legislate for itself.

Only one new continental district was constituted in 1901, Salina, consisting the western two-thirds of the state of Kansas. The diocese of Springfield proposed to cede the eastern portion of its area to the General Convention, and the customary committee of appraisal recommended its acceptance, but the move did not win the approval of the bishops and the boundary of Springfield remains unshortened to this day.

The conquest of Puerto Rico and the Philippines, the annexation of Hawaii, and the occupation of Cuba, had not only added to the commitments of the federal government, but had compelled the Church to decide its future course. The Puerto Rico situation was simple. The Church of England, represented there for many years, gave its sympathetic approval to the transfer of its ecclesiastical tenure to the American church, and Puerto Rico (then called Porto Rico) was made a domestic missionary district. The Rev. William Cabell Brown, a missionary in Brazil, who was elected its bishop, felt unable to accept, but the fact was not known until after convention had adjourned.

No Anglican church had attempted to enter the Philippines, but though the Roman Church had occupied the country for three hundred years, the question of intrusion was not raised. Were the Islands not now United States territory? American clergymen had begun a promising mission at Bontoc on the island of Luzon shortly after the invasion by the federal troops. Memorials had reached the presiding bishop from interested sources and the erection of an American missionary district in the South Seas seemed inevitable. But doubts were expressed as to the wisdom of assuming the expense of creating an organization and sending out a bishop in view of the smallness of the Filipino constituency and the urgency of other enterprises. Nevertheless, the recom-

mendation of the committee appointed to canvass the pros and cons prevailed, and it was voted to constitute the missionary district of the Philippines. Then the opposition tried to postpone the election of a bishop. Resolutions to that effect, including one offered by Bishop Codman of Maine, proposing that the election be delayed until an endowment of \$50,000 had been raised, were all defeated, and choice was made of the Rev. Charles Henry Brent, who soon began his conspicuous career as an international statesman of the Christian Church.

The Hawaiian Islands presented a different problem. Bishop Alfred Willis had been in charge of this Church of England diocese for thirty years and betrayed no eagerness to relinquish his responsibility. The churchmen of Honolulu wanted an American bishop. Committees had met, bishops had sat in council, where not even the secretaries were permitted to listen in, and much correspondence had been carried on with the archbishop of Canterbury, but General Convention assembled with no solution in sight. It appeared that Bishop Willis had agreed to retire, but had made conditions not acceptable to others concerned. A "mot," attributed to Bishop Nichols of California, was going the rounds to the effect that it was a case, not of "Barkis is willin'," but of "Willis is barkin'." The bishop of Honolulu, however, accepted an invitation to San Francisco, where his slender legs, encased in gaiters, his apron and bishop's hat with the strings reminiscent of horseback days, increased the joy of the populace, and, it was said, the suavity of the clerical gentlemen with whom he consorted; and the mollifying influence of the hospitality for which the city by the Golden Gate was famous, overcame his reluctance to resign. Honolulu was constituted a missionary district of the American Church and Bishop Willis departed, bearing a gracious invitation to adorn an honorary seat in the House of Bishops whenever it was possible for him to do so.

The challenge of the foreign field was as arresting as the opportunities in the domestic area. Indeed, by the acquisition of the island possessions, the distinction between domestic and foreign had become hopelessly blurred. Shanghai was divided, and the new missionary district of Hankow was committed to the brief episcopate (1902-1903) of the Rev. James Addison Ingle (1867-1903). Cuba was erected into a foreign district, but the appeal of Mexico for the consecration of three priests to the episcopate, in order that there might be an autonomous Mexican Episcopal Church, was denied. Three years later the missionary district of Mexico was constituted. Bishop Lucien Lee Kinsolving, consecrated in 1899 as the "bishop *in* Brazil," was present in San Francisco and was permitted by resolution of the House of Bishops to change his title to the "bishop *of* Southern Brazil," but the flourish-

ing mission, which he had administered with singular success, was not constituted as the missionary district of Southern Brazil until 1907. Nevertheless, the principle, advocated by a strong minority, of refraining from official approval of an intrusion into a jurisdiction claimed by another catholic obedience, already weakened by the logic of events, had been shattered by the choice of a preposition. Fifty years ago this question was largely academic. Recent occurrences have revealed its intensely practical aspect. It is evident that the Vatican has no interest in one of the "four freedoms," whatever its tolerance of the others. But there is little likelihood that the General Convention, at this late date, will consider the evacuation of its missions* in Central or South America, or the withdrawal of its patronage from any of the American churches in Europe.

Changes of far-reaching consequences to the missionary program were effected, not by the transactions of the General Convention proper, but in the Board of Missions, the name then given to the two houses meeting together in joint session to discuss missionary affairs. Its action became canonical when approved by the two houses meeting separately and formally. The measures which won the support of the Board of Missions, but were not at this time endorsed by convention, had to do with the promotion and support of the missionary enterprise. They were put at once into experimental operation and later were written into the canons.

An institution which had become venerable was known as the Missionary Council. Having the same constituency as the General Convention, it met at designated places, in the years when the latter did not meet, to hear and review missionary problems and achievements. Of late, interest and attendance had waned. Its future was about to be indirectly and unintentionally decided. As soon as the Board of Missions had completed its brief work of organization, the reports of the general secretary, the Rev. Dr. Arthur Selden Lloyd, and the treasurer, Mr. George C. Thomas, were received. Dr. Lloyd advocated the employment of traveling secretaries to make personal contacts with the several parts of the Church, and Bishop C. Kinloch Nelson of Georgia offered a resolution instructing the board of managers, the executive body to whose functions the National Council of today has succeeded, to appoint such agents. The motion was referred to a special commit-

*For the rather remarkable growth of this Church in Central and South America, see Walter H. Stowe, "An Encouraging Decade, 1930-1940," in *HISTORICAL MAGAZINE OF THE EPISCOPAL CHURCH*, Vol. XIII (1944), pp. 287-288, 292, 302.

tee of which Bishop Nelson was made chairman. Reporting a week later, this committee recommended the appointment of one or more field secretaries with salary, and seven parochial clergymen, to serve without pay, as district secretaries in the sections of the country described as follows: New England, the Middle States, the remaining Southern States, the territory from the Mississippi to the Mountains, and the Pacific Coast. The report of the committee was unanimously referred to the board of managers with discretionary powers.

The importance of this resolution appears from the Church's subsequent history. It was implemented in 1904 and 1907 by the canonical division of the country into seven (increased in 1907 to eight) missionary departments and the appointment of department secretaries who served as liaison officers between the central office and the several areas. Missionary councils were organized within the departments and took the place of the single outgrown missionary council. The mind of those advocating secretaries and departments had been set merely upon increasing the efficiency of the missionary machinery. Unintentionally, the action paved the way for the adoption of a provincial system by approaching it from the practical rather than the ecclesiastical angle. Provinces soon displaced the missionary departments and synods superseded the department missionary councils. The pedigree of the provincial synod in this country is established by the fact that with one accord the department councils and the synods followed the precedent of the old missionary council by meeting only in the years between the sessions of the General Convention. The synod of the province of the Pacific alone has broken with tradition by meeting annually.

The report of the treasurer, Mr. George C. Thomas, was, as usual, obliged to refer to the deficit in the missionary treasury. This recurring red ink item was a constant bugbear. It could not have been otherwise in view of the haphazard dependence upon appeals and personal solicitations. The inadequate canon requiring an annual offering in each parish was commonly disregarded. The triennial assault upon the deficit was opened in the 1901 meeting of the Board of Missions when Mr. Rowland Evans of Pennsylvania moved a resolution directing the board of managers to request from each diocese a specified sum, amounting in the aggregate to enough to cover the indebtedness. The motion was referred to the committee handling Bishop Nelson's resolution concerning secretaries. Bishop L. R. Brewer of Montana then offered four resolutions, the effect of which would be the appointment of a special committee to continue in office until the next convention,

to apportion at once one million dollars to the several dioceses and districts for the missionary fund, and to make a similar apportionment each year of the triennium. This was referred to the committee wrestling with the new missionary canon, but as the report of that committee had already been made and had been referred back for further consideration to be reported again in 1904, the operation of an apportionment would have been postponed also had not Mr. E. L. Temple of Vermont offered a resolution directing the board of managers to decide annually upon the amount needed for the ensuing year and apportion the same to the several jurisdictions. This, like the motion authorizing the appointment of secretaries, was referred to the board of managers.

The support of the missionary enterprise has become regular and systematic. The fairness and necessity of an apportionment is generally recognized. The further adoption of the "pay as you go" policy, opposed by some, as it was, on the ground that it betrayed a lack of faith, has removed the burden of a perpetual deficit. The missionary income will never be large enough to meet the demands of a ripening harvest, but the responsibility for the amount of work done rests now, in confidence, where it belongs, not upon the hopes of a devoted board of managers, nor upon the enthusiasm of any picked minority, but upon the rank and file of the Church's membership. This achievement may be rightly attributed to the initiative of the General Convention of 1901.

THE PAST AND THE FUTURE

Our greatest missionary year from the point of view, not of the size and number of the projects undertaken, but of the fundamental principle upon which the Church took its stand, was 1835, when General Convention declared that the Church itself is the missionary society and every baptized person is a member thereof, and implemented its assertion by creating the missionary episcopate. But 1901, when the General Convention met for the first time on the Pacific Coast, was also a great missionary year, signalized not only by the lengthening of the cords but by the wise strengthening of the stakes of our missionary adventure. Greater issues, however, no less missionary in character, face the Church to-day. The most fateful conference in recorded history met recently, and in San Francisco. Its scope was international, its motive political, its spirit religious. For it met to draw a charter for the preservation of lasting peace. Its initial success has already awakened the highest hopes. While the world trembles at the door of a new era in human affairs, we trust, and our country becomes newly aware of

its responsible relationship to all the other nations of the earth, this Church has no small office to fulfil in the preparation for that spiritual unity without which no enduring peace is possible.

No religious phenomenon of recent times is so big with promise as that which is called the "Ecumenical Movement." Its goal is a united Church, its method is conference and cooperation. We are justly gratified by the contribution this Church has been able to make towards the realization of its great ideal. The Chicago Quadrilateral in 1886, the Faith and Order program launched in 1913, the Presbyterial approach in 1937, were more than mere gestures. The time is at hand for another forward step. The situation demands the exercise of initiative and statesmanship, qualities we believe our General Convention to possess. May the Holy Spirit guide its deliberations.

REMINISCENCES OF GENERAL CONVENTIONS

*By Arthur B. Kinsolving**

To sit in the General Convention of our national Church is an educational experience. I served as a deputy to eleven meetings of General Convention, and before I became a deputy I was a visitor in the year 1889 at the meeting in New York City. I remember having been deeply impressed by the passionate protest of the Rev. Phillips Brooks, then rector of Trinity Church, Boston, against the use on Good Friday of the imprecatory psalms.

The first convention to which I was a deputy, then from the diocese of Long Island, was that which met in Boston in 1904. Bishop William Lawrence of Massachusetts was chairman of the House of Bishops, and the Rev. Dr. Randolph H. McKim of Washington was president of the House of Clerical and Lay Deputies. A feature of this convention was the first visit of an archbishop of Canterbury to a convention of the American Episcopal Church, and we were proud of the manner in which both Bishop Lawrence, our host, and Dr. McKim did the honors. Their addresses of welcome to Dr. Randall Davidson were admirable, and the precedent, which is to be repeated at the convention of 1946, was a signal success.

The chief debate in 1904 was on the divorce canon. The bishop of Albany, the Rt. Rev. Dr. W. C. Doane, led the debate in the House of Bishops for the stricter canon, and in the House of Deputies the prominent speakers at a time when the sentence in St. Matthew's Gospel about the innocent party was held to be valid by the majority of New Testament scholars, were Drs. William R. Huntington and J. Lewis Parks of New York, and others. When Judge Stiness of Rhode Island declared that as a lawyer he had never been able to identify the innocent party, Dr. Parks' retort was, "You know, gentlemen, the lawyers were always bothering our Lord."

At this convention the missionary districts of Montana and West Texas were received as dioceses, and Central Pennsylvania was divided. The name of West Missouri was changed to Kansas City. Mexico was received as a missionary district. The following bishops for missionary jurisdictions were elected in 1904: Franklin Spencer Spalding for

*Dr. Kinsolving, rector emeritus of St. Paul's Church, Baltimore, was a clerical deputy to the General Conventions of 1904 and 1913-1943.

Utah, Henry D. Aves for Mexico, Logan H. Roots for Hankow, and Albion W. Knight for Cuba.

The successive revisions of the Prayer Book elicited deep and widespread interest in the General Convention and in the Church at large, and several fine reputations were made during the debates. Dr. Huntington and his successor at Grace Church, New York, Dr. Charles L. Slattery, subsequently bishop of Massachusetts, and Dr. John W. Suter of Massachusetts; the Rev. Edward L. Parsons, afterwards bishop of California, who with singular clarity, graciousness and ability presented the reports of the commission on the revision and enrichment of the Prayer Book; Professor H. D. St. George of Nashotah, who from his ripe liturgical scholarship made helpful contributions always; these I remember particularly.

The Rev. Dr. Frank H. Nelson of Ohio in an impressive speech at a later convention moved to insert the words of personal loyalty to our Blessed Lord in the office of adult baptism. The Rev. Dr. George C. Foley, of the Philadelphia Divinity School, a rather broad churchman, one day when prayers for the departed were under discussion and most of his school opposed them, sprung a surprise by saying laconically and with deep earnestness, "I believe in prayers for the dead because there are no dead." I was told that the Rt. Rev. William Cabell Brown, bishop of Virginia, who had conceived a high regard for the scholarship of Bishop A. C. A. Hall of Vermont during their association in the House of Bishops, suggested in the Office of Holy Communion the addition, after the beautiful petition, "And we also bless Thy Holy Name for all Thy saints departed this life in Thy faith and fear," of the words, "beseeching Thee to grant them continual growth in Thy love and service."

The whole consideration in successive conventions of Prayer Book revision which gave us our present book was conducted on the highest plane. I was impressed by the care taken by the deputies to safeguard the unity of our own national Church. Deep convictions were revealed in an atmosphere of fairness, courtesy and an amiable tolerance even toward those who, like Mr. Rosewell Page of Virginia, idolized the Prayer Book as it was.

During my period of service more than once a resolution to change the name of the Church as it stands in the Book of Common Prayer so as to eliminate the word "Protestant" was made, but always failed of passage. An important change was brought about when the rule of seniority determining the presiding bishop gave way to the far better procedure of making this important office elective. The national council was created in the year 1919. The Right Rev. Charles P. An-

derson, D. D., bishop of Chicago, presented a canon providing that when elected the presiding bishop shall hold office until the close of the General Convention next following his seventieth birthday. In addition to any other canonical duties he shall be the executive head of the missionary, educational and social work of the Church; and with the advice and assistance of a council shall supervise and carry on such work subject to any directions of the General Convention. He shall be president ex-officio of the domestic and foreign missionary society, of the general board of religious education and of the commission on social service, and a member of their respective boards of management.

The presiding bishop's council shall be composed of the chairmen of the board of missions, the general board of religious education and the commission on social service, the treasurer of the domestic and foreign missionary society, and sixteen other persons elected triennially by the General Convention. The Right Rev. Thomas F. Gailor, D. D., bishop of Tennessee, was unanimously elected president of the council.

The greatest forward step during the past fifty years was the awakening of our communicant membership, men and women, to their individual responsibility and stewardship in worship, work and stated gifts. The nation-wide campaign with its every member canvass was launched at the General Convention in Detroit in 1919. It brought about a democratic revolution. The scene at the convention when it was adopted was one of high resolve and spiritual vision. Nothing has so strengthened the Church, stabilized support at home and given greater impetus to our whole missionary work.

At long last we seem to be on the threshold of a great forward step in Christian education. For about twenty years I served as chairman of this committee in the House of Deputies and had as fellow-members of that committee some of the best educators in the Church, among them the Rev. Dr. Endicott Peabody of Groton, Dr. Thayer of St. Mark's, Southboro, Fr. Sill of Kent School, President Hullihen of Washington College, Md., and others. This committee had referred to it a number of resolutions recommending changes in our educational method, and presented some of them to the House, asking the appointment of a commission to prepare curricula and report to the Convention following, but without success. Owing to the initiative taken at a recent interim meeting of the House of Bishops at Birmingham, Alabama, plans appear to be in the making providing that the national Church in General Convention shall establish its own agency to have direct charge of this important function, instead of leaving it to a department of the national council. The Roman Catholic Church derives its main strength in this country and elsewhere from its thorough system of education, from

the parochial school through successive gradations. In our own case, whereas we have laid stress upon an educated ministry, we have provided indifferently for an educated laity. Let us hope that in view of the newly-awakened interest in the subject, some plan may be devised by which, using the experience of our best educators and wisest specialists, the Church itself may become more adequately a teaching Church, beginning with the young, using Bible, Prayer Book, offices of instruction, approved graded systems for Church schools, secondary boarding and day schools—certainly one of our best instruments for more thorough Christian training for boys and girls,—with provision for adult education.

In 1910, at the meeting of the General Convention in Cincinnati, a commission on faith and order was appointed. Many years before the able bishop of Long Island, the Right Rev. A. N. Littlejohn, D. D., had framed the formula of the Chicago Quadrilateral, afterwards adopted at Lambeth, which became the famous Chicago-Lambeth Quadrilateral. Bishop Brent was probably the chief inspiration of the commission on faith and order. The members of the commission appointed in 1910 were the following: the bishops of New York, Tennessee and the Philippine Islands, the Rev. Drs. William T. Manning, Alexander Mann, William Meade Clark and B. Talbot Rogers, Messrs. Robert H. Gardiner, George Wharton Pepper and Burton Mansfield.

At the General Convention of 1925 the Right Rev. Dr. Edwin S. Lines, bishop of Newark, as chairman, made a full report for the joint commission on the office of coadjutor and suffragan bishops. It was noted that under the constitution coadjutor bishops have the right of succession. First, suffragans have not this right, as two could not share it. The office of suffragan stems from the early office of *chorepiscopus*, and the suffragan is the assistant to the bishop, and performs episcopal service made necessary by extent of territory and demand for episcopal acts beyond the bishop's capacity to meet them. The suffragan has no right of succession but was given a seat and later a vote in the General Convention.

In 1904 the bishop of Georgia offered a resolution providing for a racial episcopate. For some years the question was debated between conventions of having a racial suffragan appointed to have charge of the Negro work under a group of southern bishops, but in 1919 the Right Rev. Joseph B. Cheshire, bishop of North Carolina, reported for a committee unfavorably on this proposition, inasmuch as two dioceses, North Carolina and Arkansas, had taken action to provide suffragans chosen from the Negro race, for work in their jurisdictions and there seemed no need of further action.

As to convention leaders and personalities, I have always felt deep reverence for the first presiding bishop whom I knew, the Right Rev. John Williams, bishop of Connecticut. In 1892, in Baltimore, Bishop Williams was in the chair when a sharp debate occurred between leading bishops at a joint meeting of the two houses as to our right to establish missionary work in Latin American countries. Bishop Doane led for the affirmative, and Bishop Paret of Maryland took the negative. At the close of the debate the chairman, Bishop Williams came forward with trembling hands, dropping his handkerchief as he walked, saying, "We are told it has not been our custom. I think it is time it should be our custom if we have a message of the Gospel as this Church has received it which these people need." The matter was decided in favor of our right, and the question has not been raised in General Convention since.

Bishop Daniel Sylvester Tuttle is an unforgettable figure as presiding bishop. Son of a blacksmith in western New York, rugged, forthright, humble, on fire with missionary zeal, he proved himself as presiding bishop a manly, wise and effective leader. Bishop Tuttle had an extraordinary episcopate of fifty-six years (1867-1923), the longest of any American bishop. He presided over the House of Bishops at seven meetings of General Convention, covering a period of twenty-one years. Of others who held this office I would mention first Bishop James DeWolf Perry. Son of a venerable priest of Pennsylvania and kinsman of a famous American commodore, Bishop Perry is a noble example of the perfect Christian gentleman. He is a churchman of remarkable balance, of warm and winning sympathies, deeply interested in missions and missionaries. During the period when he occupied the office the Church had good reason to be proud of its presiding bishop.

Of Bishop Henry St. George Tucker I cannot speak without confessed partiality, as I knew and loved both his mother and father, whom I succeeded in the rectorship of my first parish in Virginia. I watched St. George develop from his youth through a consecrated life, as head of St. Paul's School, Tokyo, as bishop of Kyoto, as a statesman dispensing succor in Siberia during World War I. On his return to the United States, as bishop of Virginia, and intimately associated with the Theological Seminary at Alexandria, he grew steadily in the width and depth of his scholarship until called to the high office for which his previous life had so markedly fitted him. Here he has shown great wisdom and kept close to the authentic spirit of the Christian gospel.

Bishop W. C. Doane of Albany was a leading figure in General Convention, and I was told that in the Lambeth Conference of bishops no American bishop wielded greater influence. To Bishop Lawrence of

Massachusetts the Church owes the credit of having with marked foresight and ability taken the lead in establishing the Church Pension Fund. Mr. J. Pierpont Morgan, the New York banker, was the able and generous collaborator with Bishop Lawrence in this enterprise, and gave a liberal sum to start it. Mr. Morgan also contributed \$100,000.00 to meet the expenses of the commission on faith and order.

Among the lay deputies two of the most brilliant were from Pennsylvania, Mr. George Wharton Pepper and Mr. Francis A. Lewis. Both were lawyers with large practice, and yet the affairs of the Church appeared to be their major interest. Mr. Lewis had a delightful sense of humor and often relieved a tense situation by his incisive wit. I think the influence of the great statesman bishop, Dr. Henry C. Potter of New York, was greater in his own city and diocese than in the General Convention. In New York Bishop Potter was an Agamemnon, king of men, and perhaps no clergyman of his period wielded a stronger civic influence. Bishop Charles H. Brent, the pioneer of the Philippines, will ever be remembered as one of the rare Christian spirits of this Church. He was often chosen as preacher on important occasions, and was especially effective in his talks to young men.

Among the missionary bishops who returned from their distant fields from time to time to warm the hearts and awaken the consciences of Church people, perhaps none were listened to with more eager interest than Bishop Peter Trimble Rowe of Alaska and Bishop Lucien Lee Kinsolving of Southern Brazil. These two men, each of whom at his death left a legacy of inspiring, sacrificial service, would shake hands on the platform of a mass meeting as a symbol of the reach of the Church's missionary work from the Arctic Circle to regions lying under the Southern Cross.

On the three hundredth anniversary of the founding of the first permanent English settlement on the North American continent at Jamestown, Virginia, in 1607, by courtesy it was arranged that the convention should meet in Richmond, Virginia. The charming bishop of London, the Right Rev. A. F. Winnington-Ingram, came over to attend its sessions, bringing with him the bishop of St. Albans, and was the convention preacher. A pilgrimage was made to Jamestown, where the saintly Robert Hunt, chaplain of the first English colonists, had held the earliest Anglican service in colonial Virginia. Bishops and deputies from all over the nation visited Jamestown and Williamsburg, which was for some time the colonial capital, and a warm friendship was kindled between American Churchmen and the representatives of the Church of England.

No one who was in any convention with Mr. J. Randolph Anderson of Georgia can forget the unique way in which this experienced parliamentarian functioned as chairman of the committee on dispatch of business.

The highlights of every convention were the two great eucharistic services, when the Woman's Auxiliary gathered in great numbers to lay on the altar their triennial thank offering, and when bishops and deputies from dioceses and jurisdictions throughout the world assembled for the corporate celebration of the Holy Communion. This symbolized the union of the Church with its divine Head and was an act of self-dedication of the living Church, done in the presence of "angels and archangels and all the company of Heaven." As bishops, members of religious orders, earnest laymen and consecrated women moved forward to the great altar to receive together the unspeakable gift, one felt anew a sense of the continuity, fellowship and power of the Holy Catholic and Apostolic Church of the Christian ages, and came back to one's local task strengthened and refreshed.

DR. THEODORE EDSON'S JOURNAL OF
THE GENERAL CONVENTIONS OF 1838 AND 1844*
WITH NOTES BY THE EDITOR

[Editorial note. The General Convention of 1838 met in the city of Philadelphia on September 5th and continued in session to the 17th. It was the first convention following the death of the venerable William White and Dr. Edson was a clerical deputy from the diocese of Massachusetts.

There were then 16 bishops in the Church, the presiding bishop being Alexander V. Griswold of the Eastern Diocese. 76 clerical deputies were in attendance and 60 lay deputies. During the sessions Florida, Louisiana and Indiana were admitted into union.

Foreign missions were being carried on in Greece, Crete, Syria, China and West Africa. In the Church there were 951 clergy and 45,930 communicants. A long step forward in domestic missionary work was taken by the election and consecration of Leonidas Polk as missionary bishop of Arkansas with supervision (where desired) of Florida, Alabama, Louisiana and Mississippi. The convention approved the division of the diocese of New York, this being the first time that a State had been divided.

The Rev. William E. Wyatt, rector of St. Paul's Church, Baltimore, was president of the House of Deputies.]

THE GENERAL CONVENTION OF 1838

THE DIARY

Monday 3 (Sept. 1838) Married George Bamford very early in ch and set off at 7 in the cars for Phila. Received of Br Boyle 25 dollars for my travelling expenses to convention. Met Rev. Mr Lewis of Mobile¹ found a very pleasant and good man. He goes on with us. Went over to Charlestown to see Mr Soule and was receiving with great cordiality. He engaged to preach for McBurney² next Sunday to enable him to supply me. Afterwards found Hoppin in town and made an arrangement with him to supply the two Sundays. At 3/12 took the cars for Providence. There were an immense throng of passengers it being opposition day as it is called. I had Rev. S. Seymour Lewis for car companion. We proceeded very slowly & lost much time.

*Spelling and punctuation as in the MS. For a biographical sketch of Dr. Edson, see *HISTORICAL MAGAZINE*, December, 1945.

¹Minister, Christ Church, Mobile, Ala.

²Samuel McBurney, minister of a Free Church in Boston.

Arrived in Providence an hour too late and at Stonington two hours after the customary time—When we got on board the steamboat the crowd was great—supposed from 3 to four hundred on board. It was in vain to seek for a berth—and I remained above in the round house all night. The moon shone with superior brightness and it was an uncommonly splendid night. Conversation with Mr Lewis turned on slavery and was deeply interesting to me. I laid down on a seat and slept a few hours. The morning found all stirring very early and the boat much behind her time. It was I think after eight o'clock when we arrived in N. York. Went over to Brooklyn to see Mr Cutler³ and found him ill. All much disappointed that Mrs E was not with me—after breakfasting had a pleasant interview with Mr & Mrs C—prayer &c—and got on board the boat for Phila at 12. Boat very full, and the car accommodation on the Railroad was cramped and uncomfortable. After tedious and unusual delays we arrived in P an nearly 10 on Tuesday evening. With some difficulty I obtained a lodging at a public house and had a comfortable night. Wednesday 5. On going down in the morning found my boots missing. They were probably taken off by mistake I hope this morning by some person who left early for the steamboat. As a pair very much worse are left in their stead or found without an owner the landlord believed mine were taken off by the owner of the worn ones because they were much better than his.

THE CONVENTION

At 10 o'clock this morning a large assembly of bishops clerical and lay deputies and citizens convened in St. Peter's Church for the customary opening services of the Convention. Ten minutes past ten the Bishops in the order of their seniority Bp Griswold⁴ at their head entered the church from the vestry and proceeded up the aisle to the Chancel. They were all present but Bp Kemper.⁵ The procession with the grand and beautiful music of the organ was very striking. Bishop G ever remarkable for his venerable appearance was the more so in his robes and yet more at the head of his brethren. Bp Moore⁶ followed whose flowing white hair and his sweetly expressive face and his appearance of age gave a fine effect. Bp Chase⁷ added much. His portly figure, his full robes and a black velvet cap on his head put him

³Rev. Benjamin C. Butler, rector St. Ann's Church, Brooklyn, N. Y.

⁴Bishop of the Eastern diocese and presiding bishop.

⁵Bp. Kemper took his seat in the convention the third day.

⁶Richard Channing Moore, 2nd bishop of Virginia.

⁷Philander Chase, formerly bp. of Ohio. Since 1835 first bp. of Illinois.

a a very favorable point of view. The other Bps succeeded being all choice and remarkable men heads of the Churches in their several States altogether the effect was exceedingly solemn and impressive—Morning Prayer was read by Mr Moore⁸ son of the Bp—the lessons by Young Wilmer⁹ . . . Bp Griswold took up the Ante Com service and Bp Moore read the Gospel. Sermon by Bp Meade¹⁰—"Stand in the ways and ask for the old paths." He spoke (of) many things & in general very well. Parts of the sermon were excellent—as Doct Tyng¹¹ who sat by me exclaimed "Glorious." He alluded to the separation of the States as a probable event and hoped the church would be the means of perpetuating or rather of prolonging the political union. On the subject of the eternal (externals) of the Church he was very good and on the spirituals excellent. He spoke well of the Church of England and of Bp White &c&c.

After Communion was administered Sen-Bp assisted by Bps Moore, Brownell,¹² H. U. Onderdonk,¹³ Chase &c—the convention organized in the two Houses. Some preliminary business having been transacted adjourned to meet in St. Andrew's Church tomorrow morning at 9 o'clock.

5 o'clock went to the laying of the cornerstone of Zion Church. The assemblage was not very large but the people chiefly women crowded around the persons officiating so closely that but very few could participate at all in the benefits of the exercises. I could neither see nor hear except now and then Bp Onderdonk's strong voice who on the occasion delivered what I should suppose was one of his commemoration sermons—Met B. A. Shaw who has turned out to be a churchman and attends on Doct Tyng's ministrations. Also met Rev (G) Shelton¹⁴ with whom I parted company inadvertently last evening. I like his devout spirit much and think his society profitable. Hope I shall be as much with him as I can while here.

He went with me to hear Doct Henshaw¹⁵ preach in the (church) of the Epiphany this evening. Doct H preach(ed) from the passage in the 1st Chap of Philippians—"I am in a strait betwixt two having a desire to depart and be with Christ—which is far better." What a dif-

⁸Rev. David Moore, rector of St. Andrew's, Staten Island, N. Y.

⁹The journal of the House of Bishops shows that the lessons were read by the Rev. J. P. B. Wilmer of Virginia.

¹⁰Assistant bishop of Virginia.

¹¹Stephen Higginson Tyng, Church of the Epiphany, Philadelphia.

¹²Thomas Church Brownell, 3rd bp. of Connecticut.

¹³2nd bp. of Pennsylvania.

¹⁴Rev. William Shelton, rector St. Paul's Church, Buffalo, Erie County, N. Y.

¹⁵Rev. J. P. K. Henshaw, rector St. Peter's Church, Baltimore, Maryland. Consecrated 4th bp. of Rhode Island, August 11, 1843. Died 1852.

ference in the views of the Apostle from those generally prevalent in the world on the subject of death. He showed the difference in the two condition even of the most favored Christian on earth, No more sufferings no more doubts no more sins. He showed the grounds of this desire in the Apostle. Not in his own goodness or deserts but on what Christ has done for him. . . .

Thursday 6—Morning Prayer was read by Rev. Doct Anthon¹⁶ of New York & I was asked by Dorr¹⁷ to dine with him—5 o'clock the meeting of the Missionary Board was held and Doct Jarvis¹⁸ read his report. At 7½ I heard Bishop (Story) Otey in St. Stephen's Church. It was the missionary sermon before the Board. Shelton came home with me. Had a pleasant interview with him.

Friday 7—Made it a subject of prayer this morn that I might be provided with free private lodgings at some place where I might be acceptable to the people and where I might be more advantageously situated. Hitherto when in Phil. I had always been so provided and was never at expense for lodgings in the city; now I am at the Tremont House a noisy and expensive public. Went to the P. O. & found a paper from Lowell. To Convention. Morning Prayer was by Doct Milnor¹⁹ of New York. Almost immediately broth Clap²⁰ came to me wishing to introduce me to Rev. Mr. May²¹ of St. Paul's Church and he wished to provide lodgings at Mrs Taylors. Evening—attended the missionary meeting at St. Andrew's—The speakers were first Bishop Kemper giving in a plain way some of his experiences in the West and showing the opening extent of the field—second Bishop Doane on prayers for missions showing its power and how much we might confidently expect both in the Domestic and Foreign field if we would but importunately and perseveringly ask—Bishop Ives who alluded to the influence of this work in uniting the Church and mentioned an occurrence which illustrated his position in the meeting of the Board this afternoon when Dr. Jarvis' resolution for a Com to report regulations for our operations in those countries under foreign episcopal jurisdiction (was read) Doct Tyng²² opposed it on the ground that the supporters of it did not see fit to disclose fully their object and said some things more true than acceptable. There was, he said, a disposition to overrule all feeling and to suffer nothing to interrupt brotherly love—

¹⁶Rev. Henry Anthon, rector St. Mark's Church, New York.

¹⁷Rev. Benjamin Dorr, rector Christ Church, Philadelphia.

¹⁸Rev. Samuel Farmer Jarvis, rector Christ Church, Middletown, Connecticut.

¹⁹Rev. James Milnor, rector St. George's Church, New York.

²⁰Rev. Joel Clap, rector Christ Church, Gardiner, Maine.

²¹Rev. James May, rector St. Paul's, Philadelphia.

²²The Rev. Stephen Higginson Tyng, rector of the Church of the Epiphany, Philadelphia.

fourth Bishop Otey who was short and fifth Bishop McElvaine who stated the principles on which Missionary efforts should be made that of love to Christ sustaining and animating under all circumstances not asking for the evidence of success as an indispensable condition of making exertion but willing to do for Christ.

I then went to the Trem—paid my bill—6 dollars for three days and took my trunk to Mrs Taylors thankful to escape from such and so expensive accommodations & I think I have here a clear answer to prayer and record it as such.

Saturday 8. In Convention. Rev. Dr Barry of New Jersey²³ read prayers. In the evening I went to the Epiphany and heard the Rev. Mr Parks from Baltimore (Virginia)²⁴ on the text "If the prophet had bid thee do some *great* thing &c. from which he showed most vividly the difficulty with which the sinner is induced to come to Christ—how willing many are to do some great thing for their salvation rather than submit to the requirements of Christ and be indebted to him for all.

Sunday 9. Went at nine o'clock to the Sunday School of St. Andrew's Church and made a speech to the boy's school. Heard the Rt. Rev. Bishop Moore²⁵ in the morning—"He that followeth me shall not walk in darkness but shall have the light of life." He showed the superior excellence of our religion and how that by following close on Christ we shall have light. If we draw near to God He will draw near to us. To conclude beloved brethren, he said, "let us draw near to God. Let us now trim our lamps and gird up the loins of our minds and from this time forth live more devoted to God. And when you try to approach God yourselves O then remember your children. Train them up for Christ. Bring them to the knowledge and love of the Saviour and when you shall come to die they will be with you—and will thank you for all you have done for their salvation and will wipe cold sweat from your dying brow and will smooth your passage to a better world."

At 2 o'clock visited the Sunday School of Rev. Mr Barnes (Presbyterian) author of *Notes* &c.; he examined the school at 3 and addressed the pupils on XV—St. Luke.

Heard Bishop Ives²⁶ at the Epiphany on faith. "He that believeth on the son of God hath everlasting life &c." He explained the nature of faith as applied to the conversion of the heart the regulation of the life and the future happiness of the soul.

²³The Rev. Edmond Drinan Barry, D. D., rector of St. Matthew's Church, Jersey City, N. J.

²⁴Rev. Martin P. Parks, Christ Church, Norfolk, Va.

²⁵Richard Channing Moore, second bishop of Virginia.

²⁶Levi S. Ives, bishop of North Carolina.

Evening heard Bishop McIlvaine²⁷ at Grace Church—"Let the same mind be in you which was also in Christ Jesus." This mind was the benevolence of Christ as exemplified in the Saviour's coming into the world &c; the characteristics of his benevolence are that it is *universal*, willing to be humbled and even to descend.

Monday morning—Rev. Doctor Stone²⁸ read the prayers. I dined at Rev. Mr. Clemson's.²⁹ At 6½ attended the meeting of S. S. Union at St. Stephen's. No important business. 7½ public meeting. Prayers by Bp McIlvaine. Cumming made a long report crying for money and complaining of want of readiness in the church to pay all the debts the Union may incur.

Bp Otey then read a very long and loose speech occupying the time till after nine—Bp McIlvaine then rose and addressed the meeting for about forty minutes in a most excellent if not perfect speech. It was on educating our children for Christ. He illustrated religious education by taking a little child and following it along through the prayers and vows and offering of the parents of themselves before baptism then the () and exemplifying of Christianity by their lives. The best S. S. speech I ever heard.

Tuesday —Rev. Dr. Little of New York read prayers.* Dined at Mrs. Taylors where I lodge. Went to the meeting of the Missionary Board at 5 o'clock. It begins to come out by degrees that there is a desire on the part of the friends of Doct. Jarvis & of his resolution that he should be the Bishop of the Levant. Had a walk and talk with Mr. Ballard³⁰ who hinted to me that there is dissatisfaction in Bp Doane's diocese—that the Bishop Hobart policy as it is called is driven a little to (*sic*) hard there. Crane of Burlington,³¹ Vt. made to me some disclosures last night respecting the state of things with the Bishop of Vermont.³² It is somewhat extraordinary that these two men should have managed just as they have and that both of them should seem to be now on the brink of trouble.

15. Sat. Morning prayers by Rev. Doct. Crocker³³ of R. I. Business began to be settled with dispatch. Doct. Potter's³⁴ papers were pre-

*According to the journal of the Convention prayers were read by the Rev. Mr. Parks of Virginia.

²⁷Charles P. McIlvaine, second bishop of Ohio.

²⁸Rev. John S. Stone, rector St. Paul's Church, Boston, Mass.

²⁹Rev. John B. Clemson, rector Church of the Ascension, Philadelphia.

³⁰Rev. Edward Ballard, rector of St. Stephen's Church, Pittsfield, Massachusetts.

³¹Rev. S. A. Crane, rector Trinity Church, Shelburne, Vt.

³²John Henry Hopkins, first bishop of Vermont.

³³Rev. Nathan B. Crocker, rector St. John's, Providence, R. I.

³⁴Papers referring to the election of Alonzo Potter as assistant bishop of Massachusetts, which election he declined.

sented. No objection made. I still believe the election was uncanonical but since it has received the authority and sanction by which canons are made and repealed I am satisfied and signed the testimonials with others—a Missionary Bp was chosen—L. Polk from Arkansas. The South Carolina Delegation made an effort to get up an opposition to Foreign Missions by persuading Crane of Vt to offer a resolution to that effect. Rev. Mr. Converse S. C.³⁵ made a speech against F. M's based upon the old fashioned objection that charity should begin at home and that not until Christianity has shed its fullest light and lead its thorough operation through the whole length and breadth of our land should we go beyond its limits. Indeed I understood by the tenor of his remarks that he would make a vast difference at home between the nearer and more remote relations. I understood him however that the Missionary Board might send Missionaries among the colored population of the South.

Afternoon went with Ballard to Fair Mt to the Penitentiary and to Girard College. Evening went to St. Paul's Ch heard Rev. Mr Vinton³⁶ R. I. His sermon was on the words "Then went they forth and preached everywhere that men should repent." It was a sermon on repentance—showed mistakes liable to be made—what was *not* repentance, what *is* and closed with forcible appeals to Christians and to unbelievers.

16. Sunday. Morning went to Christ Ch. Looked in on the S. School. The number of boys present 25, of whom 12 belong properly to the congregation and have seats in the church. The Superintendent told me that but very few of the congregation send their own children to S. School still retaining the notion of its being a sort of charity school.

Bishop Kemper preached from the text "If the righteous scarcely be saved, Etc." His sermon was on the difficulties of salvation. It occurred to me that a sermon or more might be made from the words Explanation and illustration of the terms Righteous and Sinner or Ungodly—Justified and unpardoned—Difficulties attending the courses of the Justified—Case of the sinner and where he will be found.

P. M. Looked in on Grace Church and S School was introduced to the Rector Rev. Mr Suddards³⁷ At his request read prayers Sermon by Rev. Mr Cobbs³⁸ of Virginia. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." In the evening went to Epiphany and heard Bishop Griswold.

³⁵Rev. Augustus L. Converse, rector of the Church at Claremont, S. Car.

³⁶Rev. Alexander H. Vinton, rector of Grace Church, Providence, R. I.

³⁷Rev. William Suddards, rector Grace Church, Philadelphia.

³⁸Rev. Nicholas H. Cobbs, Russell Parish, Bedford County, Va. Later first bishop of Alabama.

Monday 17 Morning Prayer by Rev. doct Gadsen of S. C.³⁹ The Pastoral Letter to be read this evening at 7½ o'clock when the convention will probably adjourn *sine die* Expect to take Boat for N. Y. tom Morn.

18 Tuesday At six o'clock took the Steam Boat for New York on board of which were probably from three to four hundred passengers—great was the crowd. & yet so many were of our party that it was not unpleasant. On arriving at N. Y. I visited br Cutler⁴⁰ at Brooklyn. Started from N. Y. at 5½ and arrived in Lowell at a little past 12 m Wednesday morn.

19. Found my family well and have much reason to be thankful to God for his goodness in respect to health.

THE GENERAL CONVENTION OF 1844*

[Editorial note. The General Convention of 1844 met in Philadelphia on October 2nd, continued in session until the 22nd. Philander Chase of Illinois was presiding bishop. There were in attendance 93 clerical and 82 lay delegates. Dr. Wyatt of Baltimore was again president of the House of Deputies, and the Rev. William Cooper Mead of Connecticut, secretary.

During the sessions four bishops were consecrated for the home field—Carlton Chase for New Hampshire; Nicholas Hamner Cobbs for Alabama; Cicero S. Hawks for Missouri and George W. Freeman as missionary bishop of Arkansas with "Episcopal supervision over the Missions of this Church in the Republic of Texas." The House of Bishops designated the dominions and dependencies of the sultan of Turkey as a foreign missionary district and nominated the Rev. Horatio Southgate as missionary bishop of the same. It likewise designated "Amoy and such other parts of the Chinese Empire as a missionary station," nominating the Rev. William J. Boone, M. D., as missionary bishop; also designating "Cape Palmas and parts adjacent" as a foreign missionary station, nominating the Rev. Alexander Glennie of South Carolina as its missionary bishop. The House of Bishops, for reasons set forth in the journal, suspended Bishop Henry U. Onderdonk of Pennsylvania from the exercise of all episcopal functions.

The Edson Diary sheds interesting light upon the two features which made the convention of 1844 important in the annals of this Church.

The first was the Hawks case. Francis Lister Hawks had been elected bishop of Mississippi and the election came before the House of Deputies for confirmation. Dr Hawks, when rector of St. Thomas'

³⁹Rev. Christopher E. Gadsden, rector St. Philip's Parish, Charleston, S. C. Later bishop of South Carolina.

⁴⁰Rector St. Ann's Church, Brooklyn, N. Y.

*Cf. *Proceedings and Debates of the General Convention of the Protestant Episcopal Church in the United States of America held in the City of Philadelphia, October, 1844.* Philadelphia: Stavely and McCalla. 1844.

Church, New York, had established a boys' school at Flushing, Long Island. Overtaken by financial difficulties the school had to be closed and Dr. Hawks was left to shoulder a very large debt. By reason of this indebtedness his confirmation encountered considerable opposition in the House of Deputies, the debate lasting several days. Dr. Hawks' defence was masterly and the House was almost swept off its feet. In the end it expressed the opinion that "the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated." The papers concerning the election were referred back to the diocese. The second was the classic debate on the tractarian movement. By 1844 that movement in the American Church had become a definite issue. The low churchmen were seriously alarmed, an alarm shared by not a few high churchmen. Newman had preached his last sermon in the Anglican Church, and was in retirement at Littlemore, preparing for the final severance. The Oxford tracts were circulating widely in the American Church. The movement had taken a strong hold on the General Theological Seminary and led to an investigation by the bishops which immediately followed this convention.

This convention of 1844 was the scene of one of the greatest debates in its history when a determined effort was made to secure a formal condemnation of the Oxford theology. The debate, covering several days, is graphically described by Dr. Edson, himself a high churchman. It abounds in those personal touches which are the foundation of true history. The end was the passage of a compromise resolution which declared that

"The House of Clerical and Lay Deputies consider the Liturgy, Offices, and Articles of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture; and that the Canons of the Church afford ample means of discipline and correction for all who depart from the same. And further that the General Convention is not a suitable tribunal for trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise."]

DIARY

Wednesday 2. This is the day of the meeting of the General Convention. May it be a day of good omen. Went to church after making a call on Edward A. Newton and Br Ballard. Was called upon to read the Lessons (IX Isaiah, X Romans) and the Litany. I read the discretionary part. Church filled an extraordinary number of clergy present. I did not see Doct. Green.⁴¹ Sermon by Bp Ives from Isaiah X, 19. Ante Com by Bp Chase. Epistle & Gospel by Bps Mead⁴² & Ives. Communion by Bp Chase. Distribution by the other Bps. An

⁴¹Rev. William Mercer Green of North Carolina. Later bishop of Mississippi.

⁴²William Meade, bishop of Virginia since 1841.

exceedingly solemn occasion. A heavenly spirit was pervading. Convention organized by reappointing the President (Wyatt) and Secretary Mead. Evensong I went to St. Paul's to hear Rev. Br Stringfellow⁴³ who gave a good and stirring sermon. Br Morgan prayed in the family. Had a talk on extempore preaching.

Thursday 3. Met Doc. Green and George Balcom. The committees were appointed and seats assigned to members. Session was continued. A 5 I attended the meeting of the Board of Missions. Came home to tea was tired and did not go back went to bed and slept nine hours. Doct. Wyatt and W. H. Hoit⁴⁴ read prayers.

Friday 4. It rained this morning. Called at Doct. Greens but did not find him did not see him in church. After prayers by Doct Strong⁴⁵ and Doct Young⁴⁶ I went on a committee on elections and before we got through the convention adjourned. Home for dinner. Out to the Missionary meeting at 5 called on Doct Green but did not find him. After the meeting I came home to tea and then we went to the general meeting for Missions to the West. By Chase was very long, Bp McCoskry⁴⁷ very good, Bp Polk concluded and another meeting for next Monday was appointed. We came home and the streets were illuminated with processions and rejoicing of the radical party. I was called upon for the family prayers. . . . Bp Chase did not seem to me judicious in his speech tonight. It is true I may be under a mistake. He is the wiser man and has had experience. But still I cannot but think that the scolding style is injudicious, and such minute detail of his own affairs was ill-timed. There were things undignified which made the people laugh without as I felt doing them much good. However God knows and will I hope bring good thereout. McCoskry followed as well as anybody could have followed the old Bp. He alluded to him only as the venerable speaker having said what was true.

Sat, 5. Morning Prayers were said by Doct Upfold⁴⁸ and Rev. Mr Jackson⁴⁹. After the calling of the roll the committee on elections reported and when the question was about to be taken on the acceptance of that report Dubois⁵⁰ one of the lay Delegates from Ohio objected that a gentleman from the Conn delegation (probably Doct Jarvis) belonged to some other church i. e. had in some printed document sub-

⁴³Rev. Horace Stringfellow, rector Trinity Parish, Washington, D. C.

⁴⁴Rev. William Henry Hoit, rector Union Church, St. Alban's, Vermont.

⁴⁵Rev. Titus Strong, rector of St. James', Greenfield, Massachusetts.

⁴⁶Rev. John Thomas Young, rector St. John's Parish, Colleton, South Carolina.

⁴⁷Rt. Rev. Samuel Allen McCoskry, bishop of Michigan.

⁴⁸Rev. George Upfold, M. D., rector Trinity Church, Pittsburgh. Later bishop of Indiana.

⁴⁹Rev. J. E. Jackson, rector St. Paul's, Henderson, Kentucky.

⁵⁰H. A. Dubois, Ohio.

scribed himself a Presbyterian of the Reformed Catholic Church. The object of making this frivolous objection—was to introduce into the convention a discussion on Puseyism so called. It proved however to be premature and after a skirmish of an hour or two the aggressive party retreated and the business went on. We have great reason to see and I desire most devoutly to acknowledge the good hand of God in the conduct of his church hitherto, that he would continue to make () and that we may see and acknowledge it at the time. After the report of Com of last Convention on the Prayer Book copies of a standard Book were presented to the Convention one for every sitting member to be distributed immediately after adjournment today. Called on Doct. Green and found him, took him to the Prayer meeting in St. Paul's vestry where Rev. Mr Fales⁵¹ and the Rector Mr. Newton officiated & returned home.⁵²

Sunday 5. Went to St. Andrews Ch with Mr. Morgan. Clark asked me to read the lessons to which I consented. Doct. Anthon as I afterwards learned was to conduct the service. So I was unexpectedly and unwillingly brot as it were in public contact with a man with whose course of conduct the last fifteen months I have had no sympathy⁵³ & I found it necessary to discipline my feelings and to try to bring a charitable mind to the sacrament about to be given. The Bp preached on LXII Psalm I verse a good sermon & we then ministered the sacrament The church was crowded, and the number of communicants was great. Afternoon I went to hear Stringfellow at Grace Church and in the evening to St. Andrew's to hear Bp John (Johns)⁵⁴ on the reason of the hope that is in us—he preached beautifully The first 25 minutes of the sermon would have done for a Unitarian sermon 30 years ago. He dropped an important link in his chain of argument. Having stated some of the prominent points of evidence of the Christian religion to show that reason must be employed after miracles, Prophecy &c., He says the question now is how shall we ascertain what is truth and he directs to the careful and candid study of the Bible and repudiates the authority of the church in the case. He omitted to state on what grounds it is to be ascertained what writings are to be received as of divine inspiration and forgot that we are here indebted entirely to the authority of the Church. We have no other means of knowing or deciding what books are inspired and which are not thus by the testimony of the Church.

⁵¹Rev. Thomas F. Fales, missionary, Brunswick, Maine.

⁵²Rev. Richard Newton, rector St. Paul's, Philadelphia.

⁵³Dr. Anthon opposed the ordination of Arthur Carey, and together with the Rev. Hugh Smith read a written protest at the ordination service.

⁵⁴John Johns, assistant bishop of Virginia.

Monday 7 Morning Prayer was read by the Secretary Doct Mead and Rev. Mr Walker⁵⁵ of So Car.

Memminger of So Car⁵⁶ Introduced the subject of Tractarianism⁵⁷ which was argued with zeal. In the evening was the adjourned meeting of the Western Bishops. I went and spent the evening with my good friend Doct Cutler who arrived today.

Tuesday 8—Met Doct Green at the Post Office. Went to Church. Morning Prayer was read by Rev. Cicero Hawks.⁵⁸ Discussion continued of the subject of puseyism. Doct Empie⁵⁹ gave us some postponed Lectures on the subject.⁶⁰ Evening Mr. Southgate's⁶¹ Lecture.

Wednesday 9. I went to the meeting of the S. S. Union at 8½ Oclock Morning Prayer in Church by Doct Jarvis. We had a meeting of the Council on elections which was tedious. Discussion continued till three o clock but no question of the subject taken. . . . Meeting of the Board of Missions as usual Southgate's Lecture was good. . . .

Thursday 10. Morning Prayers were read by Doct Crocker. The House spent an hour in deciding what should be done. At length took up the Tractarian question and discussed it warmly till the hour of adjournment. At four o clock the Board of Missions met and took up the subject of Missionary Bishops to Foreign countries. They voted to recommend a Bishop for Africa. The next thing was Constantinople which was not recommended and the next China which was objected to

⁵⁵The Rev. Charles Bruce Walker, assistant minister of St. Luke's, Salisbury, South Carolina.

⁵⁶C. G. Memminger, lay deputy, South Carolina.

⁵⁷The resolution presented by Mr. Memminger reads as follows:

"Whereas, in the estimation of many Ministers and Members of the Protestant Episcopal Church in the United States, serious errors of doctrine have, within a few years, been introduced and extensively promulgated, by means of Tracts, through the periodical Press, and from the Pulpit; and whereas it is important, for the preservation of the peace and purity of the Church, that such errors, if existing, should be met, and as far as practicable removed, by the action of this Convention.

Be it, therefore, Resolved, if the House of Bishops concur, That it is desirable to prepare and promulgate a clear and distinct expression of opinions entertained by this Convention respecting the Rule of Faith, the Justification of Man, the nature, design, and efficacy of the Sacraments, and such other matters as, in view of the foregoing circumstances, may be deemed expedient by the House of Bishops.

Be it further resolved, That it is desirable that such expression of opinion should originate in the House of Bishops, and receive the concurrent action of this House, and that the House of Bishops be requested to take action accordingly.

⁵⁸Rev. Cicero S. Hawks, rector Christ Church, St. Louis. Consecrated bishop of Missouri at this Convention.

⁵⁹Rev. Adam Empie, St. James' Church, Richmond, Va.

⁶⁰In a speech of more than two hours' length Dr. Empie arraigned Tractarianism under 55 heads.

⁶¹Rev. Horatio Southgate—elected Missionary Bishop of the Dominions of the Sultan of Turkey at this convention.

by Bp Whittingham At 7½ there was divine service. Doct Robertson⁶² read prayers and Southgate preached on the oppressions and dangers of the eastern churches and our duty to help them. But he did not show how we could help them. It was ten when I got home. I see Benj Howard here and Benj Richardson and Saml⁶³ Cutler being our chief alarmists in Mass. The Bp of Mass⁶⁴ has been sick these last two days.

Friday 11. A rainy morning. Doct Hawks case came up. The house was much crowded in every part so that the air was sensibly bad. . . . The vindication of Doct Hawks was resumed after dinner. This is the first afternoon session which we have yet held. Hawks closed his () about 8 o'clock by a somewhat pathetic appeal to the house not to send him home to his children who would come and put their arms around his neck and then he be obliged to tell them that he was unworthy of their embraces. The vindications was thought to be triumphant and the excitement when he retired was great. The house were impetuous to act immediately not only in his complete exculpation which was moved in a resolution by Judge Berrien⁶⁵ his friend, but also to sign his testimonials forthwith which was offered as an amendment by Doct. Strong, who as Mr Newton once pleasantly said as an excuse for not advising him to delay or to be less forward—"He *withdraws easily*." . . .

Saturday 12. Beautiful weather. The Bp still sick. Prayers were read by Doct. Empie. Doct. Mead came out and stated that he was not satisfied with Dr Hawks vindication and further stated some other evidence to sustain the charges of yesterday—some facts within his knowledge relating to tempers &c. It appeared that the feeling of the house was so much changed from what it was last night when as by a common impulse they were ready to vote his entire exculpation and the immediate signing of testimonials, that neither of yesterdays propositions could be passed. People who were importunate for action then were not prepared today. . . . Called on the Bp at Mr Robins But did not see him. . . . Went in the evening to the Sat night at St. Paul's⁶⁶ vestry the speakers were Pratt⁶⁷ who talked of Puseyism and Gen Con in the alarmist style calculated to do no good and tending to unfit the mind rather than otherwise for the Sabbath duties. I was astonished to hear such stuff—censorious and schismatic—for he said he had communicants of his Church who were standing aloof to ascer-

⁶²Rev. J. J. Robertson, rector Christ Church, Binghamton, N. Y.

⁶³Rev. Samuel Cutler, rector St. Andrew's, Hanover, Mass.

⁶⁴Manton Eastburn.

⁶⁵John M. Berrien, lay deputy from Georgia.

⁶⁶The Saturday night prayer meeting often held in Evangelical parishes.

⁶⁷Rev. James Pratt, rector St. Stephen's, Portland, Me.

tain what should be () in order to decide whether they would leave the church or not. I thought the fact a sad illustration of the effects of such kind of stuff as he preached to us. Br Mintzer⁶⁸ was called upon and did much better though his remarks took some little tinge of what had been said before. Newton the rector spoke but not in a spirit toward the Convention quite in harmony with that expressed last Sat night. On the whole as an index of the expectations of the party I should judge from what I heard that they have nearly despaired of getting up much of a disturbance in this Con What they will do in the end I know not God grant to make the (wrath) of man to praise him and to promote his glory and restrain the () of wrath for his mercy's sake in Christ Jesus our Lord.

Sunday 13. The day is fine. I conducted the family prayers. I think much of home this morning went with Br Morgan to hear By Polk⁶⁹ preach at St. Stephen's. Preached on Romans III 25 26. The Atonement Showed that as a revealed fact reason must not object Showed the province of reason that the atonement was () by natural religion and common sense The repentance is not a () substitute for atonement and closed with a few horatory observations. The sermon was but little over forty minutes. The long voluntary after the Gospel is offensive. There was a Miss collection. In the afternoon I went with brother Morgan to St. Thomas' (colored) church where I read the prayers and preached. In the evening I preached and he read the prayers. I was pleased with the congregation and interested in the Sunday school.

Monday 14 I went to the Convention at 9½ and continued with an intermission of two hours for dinner till after 11 o'clock at night on the Hawks case. At length a lean vote was obtained testifying his integrity.

Tuesday 15. It was a day chiefly of business. The Canon of resignation of Bps and that of the trial of Bps were passed in this house. The meeting of the Board of Missions was at 5 and convention at 7 which sat till 10½ or 11.

Wednesday 18. (16) A fine day. Morning Prayers by Tyng. The subject of Tractarianism came up and the discussion was renewed. After dinner the Board of Missions met. We had an interesting statement from Southgate and adjourned while on the eve of recommending a Bp for Turkey. But the hour for Convention arriving wherein the old discussion was taken up and a vote taken to take the deciding vote

⁶⁸Rev. George Mintzer, rector St. James', Perkiomen, Pa.

⁶⁹Rt. Rev. Leonidas Polk, bishop of Louisiana.

at 9½ o'clock. Debate went on wearily. Atkinson⁷⁰ spoke admirably and with effect. Vote taken on the amendment of Judge Chambers⁷¹ for which I voted tho I did not feel strong for passing anything. That was negatived as well as the others in succession. Afterwards we came back and passed the first one, Judge Chambers amendment. We came home after 11 o'clock.

Thursday 17. Business went on today. Cicero Hawks testimonials were signed—and the evening assigned to the consideration of Dr. Hawks papers when a resolution was offered by Judge Chambers⁷¹ that all the documents be referred to the convention of Mississippi for any further action they may seem fit to institute. It was carried unanimously almost the noes were but three or four withdrew their opposition.

The house then adjourned. The discussion in the board of Missions was on recommending a Bishop to Turkey. Henshaw, McIlvaine, Hopkins⁷² and Milnor were the speakers.

Friday 18. A very rainy day. There is now among members an increasing disposition to get through and go home. The Board of Missions met at 5 and the recommendation of a Bishop to Constantinople was passed by 23 to 16, After the session of the Board Convention met and continued in session till after nine.

Sat 19. The morning is fine and bright. I called on the Bishop—saw him—had a pleasant interview. He is better, though he bears the marks of his sickness. He comes into Convention today. Morning Prayer by Burgess of me.⁷³

Sunday 20—The day is fine. I attended the services at Christ Church & sat in the second pew from the chancel. Eighteen bishops present if I mistake not. The house crowded to its utmost capacity. Bp Chase preached Bps of New Hampshire, Alabama and Missouri were consecrated. I went to St. Peter's in the afternoon. Heard Bp DeLancey's⁷⁴ sermon before the alumni of the Gen Seminary—an excellent sermon. Evening went to St. Paul's to hear Dr Johns who preached (on) 'Who is on the Lord's side?' I judged there were fifteen hundred people present.

Monday 21—Went to church at 8½ o'clock we sat till three with a half hours recess because business was not ready. Our delegation

⁷⁰Rev. Thomas G. Atkinson, rector St. Peter's, Baltimore. Later bishop of North Carolina.

⁷¹Lay deputy from Maryland.

⁷²John Henry Hopkins, bishop of Vermont.

⁷³Rev. George Burgess, rector Christ Church, Hartford, Ct., later bishop of Maine.

⁷⁴Rt. Rev. William H. DeLancey, bishop of Western New York.

was full in both orders in the morning. At 5 attended the Board of Missions till seven. Convention then sat till 11.

Tuesday 22—House met at 8½ O clock. Ballard read prayers. Excellent state of feeling prevailed The testimonials of four Missionary Bishops were signed⁷⁵ House adjourned at 3 and met at 8. House adjourned at 12½ o clock I went to bed and had about three hours sleep.

Wednesday 23—A beautiful day I was on board the boat before seven o clock en route to Lowell on the day fixed by the Millerites for the coming of the Saviour and the end of the world.

⁷⁵Rev. J. W. Boone for Amoy (China), Rev. George W. Freeman for Arkansas, Rev. Horatio Southgate for Turkey, Rev. Alexander Glennie for Cape Palmas.

THE GENERAL CONVENTION OF 1814

By Walter Herbert Stowe

The General Convention of 1814¹ was held May 17th to 24th in the midst of a war which up to that time had been disastrous for the United States, except for some naval engagements. The War of 1812 was the most unpopular of any in which the United States has ever been engaged. The New England and Middle Atlantic states were generally hostile, and public meetings were held denouncing it.

On April 14th, just a month before the convention convened in Philadelphia, Napoleon had abdicated; and the British were able to give more attention to the American phase of the war. On August 24, 1814, exactly three months after the convention closed, Washington was burned. Yet, paradoxically, the nation at the end of the war was not humbled but exultant.

To the creation of this mood Francis Scott Key,² churchman and lawyer, made a signal contribution. While watching the British attack on Baltimore the night of September 13-14, 1814, which failed, he composed "The Star Spangled Banner" in intense emotional excitement. A week later it was published in the *Baltimore American*, and soon gained nation-wide popularity.

The War of 1812 has been called the "Second War of Independence," by which is meant independence of European culture and ideas as the first had meant political independence of Great Britain. It strengthened nationalism, and this, together with other basic factors, affected the American Episcopal Church.

¹William Stevens Perry (ed.), *Journals of General Conventions of the Protestant Episcopal Church in the United States, 1785-1835* (Claremont, N. H., 1874), Vol. I, pp. 399-447.

²FRANCIS SCOTT KEY (August 1, 1779-January 11, 1843) was of a "warmly religious nature," and seriously considered entering the ministry. He was a deputy from the diocese of Maryland to the General Conventions of 1817, 1820, 1823 and 1826. He never took his poetic gifts seriously, but his hymn, "Lord, with Glowing Heart I'd Praise Thee," is still to be found in our hymnals of 1916 and 1940. He was an effective speaker, and enjoyed an extensive practice in the federal courts.

"Until his death he remained slender, erect, fond of riding, with dark blue eyes and thin mobile features, expressive of his ardent, generous nature."—[See *Dictionary of American Biography*, Vol. X, pp. 362-363.]

BASIC CONDITIONS IN THE NATION

The population of the United States was increasing at a rate almost never equalled in recorded history without benefit of foreign immigration. The 4,000,000 people of 1790 numbered over 7,000,000 in 1810, and the net increase of over one-third every decade was to continue until 1860. Moreover, up to 1846 this great increase was almost entirely native stock. The Louisiana Purchase had not only doubled the area under the American flag; it had opened the Mississippi river basin to American commerce without interference from a foreign power. In 1812 Louisiana was admitted to the union as the eighteenth state.

The population was still overwhelmingly rural and was to continue less than ten per cent urban until 1840. Nevertheless, the number of cities over 8,000 inhabitants increased from five in 1800 to twelve in 1810; and they had a much greater influence, culturally and otherwise, than their size would warrant. Between 1790 and 1810 Baltimore had more than tripled in population; New York City (Manhattan) had almost tripled; Boston and Philadelphia had very nearly doubled.

In 1807 Robert Fulton's *Clermont* made its successful 150 mile run from New York to Albany in thirty-two hours. A new era in water transportation began. Within four years steamboats were operating on western waters.

The War of 1812 was an active form of protection for American industry. American manufactures sprang up. Cotton consumption increased from 500 bales in 1800 to 90,000 in 1815; the 80,000 spindles of 1811 numbered 500,000 in 1815; manufacturing towns were increasing; and New England was able to halt in some measure the westward trek of its young people.

The accompanying growth of towns, of the merchant class, and of wealth, affected favorably the growth of the Episcopal Church by strengthening the parishes which already existed and by opening new opportunities for expansion.

THE REVIVAL OF THE CHURCH

The General Convention of 1811 was the first to give us a "general view of the state of the Church." It was prepared by a committee of the House of Deputies and presented to the House of Bishops, on the basis of which the latter was requested to issue a pastoral letter. This first report, which was probably in large measure the work of two future bishops—the Rev. Drs. James Kemp of Maryland and John Henry Hobart of New York—ended with these significant words:

"The House of Clerical and Lay Deputies beg leave to observe to the House of Bishops, that while the review . . . of the state of the Church affords too much cause for deploring her declension in some places where she once flourished, her prosperity in other parts and her general situation justify the most sanguine hopes of her friends."³

Basic conditions, as well as certain events which occurred in the intervening three years, went far to "justify the most sanguine hopes" of the Church's friends.

The growing spirit of nationalism over sectionalism in the country was helping the Church. The older generation of churchmen, whose energies had been burned up in the tragedy of war, or worn out in the moral and spiritual recession which followed it, was passing away, and younger men were coming to the fore. The deep-rooted fear of prelacy which had caused the first bishops to move with caution during the first twenty years of the American episcopate, was being replaced by the demand for a more aggressive episcopate. In the North during the first decade of the nineteenth century, the Church had been growing, although slowly.

Four important events in the space of four years were more than indications of the Church's revival; they helped accelerate it.

The first of these events was the creation of the Eastern Diocese in 1810. The Church in the states of Massachusetts (of which Maine was a part until 1820), Rhode Island, Vermont, and New Hampshire, was too weak for each diocese to have its own bishop. But by joining forces they could have at least one bishop among them. This "federated diocese" was the "creation of practical men, trying to deal with a practical problem, and it proved highly successful, under proper leadership, in serving the ends for which it had been organized."⁴

The second important event was the consecration on May 29, 1811, of John Henry Hobart as assistant bishop of New York and of Alexander Viets Griswold as bishop of the Eastern Diocese. Bishop Benjamin Moore of New York was incapacitated by paralysis, and Hobart was *de facto* diocesan. Griswold was the first bishop in the area of the Eastern Diocese since the death of Samuel Parker in 1804. Each was just the right man for his particular jurisdiction.

On October 15, 1812, Theodore Dehon was consecrated second bishop of South Carolina. That diocese had had no bishop since the

³Perry, *op. cit.*, Vol. I, p. 381.

⁴See W. W. Manross, "Alexander Viets Griswold and the Eastern Diocese," in *HISTORICAL MAGAZINE*, Vol. IV (1935), pp. 13-25.

death of Robert Smith in 1801. Under Dehon the revival of the Church in the South began.⁵

The fourth event was the diocesan convention of 1813 in Virginia, which was a turning point in the history of the Episcopal Church in that state. Bishop James Madison died March 6, 1812. On May 13th following, Dr. John Bracken was elected as his successor. Only three votes were cast against him, but those three votes led Dr. Bracken to resign his election. In the convention of 1813 the reins of government were placed in the hands of three "young reformers"—John Dunn, Oliver Norris, and William H. Wilmer—soon to be joined by a fourth, William Meade, future bishop of the diocese.

In the early months of 1814 these young clergymen engineered the election of Richard Channing Moore, rector of St. Stephen's Church, New York City, as rector of Monumental Church, Richmond, then in course of construction, with the express purpose of securing his election as bishop of Virginia. In this they were successful, and on May 18, 1814, the day after the opening of the General Convention, Dr. Moore was consecrated to the episcopate.⁶

PERSONNEL OF THE CONVENTION

The General Convention of 1814 was more largely attended than any which had assembled up to that time. Eleven dioceses were represented.

Five bishops were present: White, Hobart, Griswold, and Dehon; and after his consecration on the morning of May 18th, Richard Channing Moore. All of them, except White, had been consecrated within the preceding three years. Bishop Thomas J. Claggett of Maryland, who was to have preached the opening sermon, was absent because of "indisposition," and was to live but two more years. Bishop Benjamin Moore of New York was prostrated by paralysis; Bishop Provoost of New York had retired thirteen years before; both were to be translated to Paradise before another General Convention convened.

Of the five active bishops in the Church in 1814, White was 66; Moore of Virginia, 51; Griswold, 48; Hobart, 38, and Dehon, the youngest, 37. But these five, every one of whom was far above the average in ability, were a host in themselves.

The Rev. Jackson Kemper, destined to add lustre to the roll of American bishops, was chosen secretary of the House of Bishops.

⁵See A. S. Thomas, "A Sketch of the History of the Church in South Carolina," in *HISTORICAL MAGAZINE*, Vol. IV (1935), pp. 1-12; also, E. C. Chorley, "Theodore Dehon, Second Bishop of South Carolina," in *American Church Monthly*, Vol. XXVI (1929), pp. 95-104.

⁶See G. MacLaren Brydon, "Early Days of the Diocese of Virginia," in *HISTORICAL MAGAZINE*, Vol. IV (1935), pp. 26-46.

Bishop Hobart preached the sermon at Richard Channing Moore's consecration. It was entitled, *The Origin, the General Character, and the Present Situation of the Protestant Episcopal Church in United States of America*. In it he summed up his whole doctrine of the Church, the ministry, and the Prayer Book.⁷ It was for many years an authoritative statement for high churchmen on those subjects.

In 1873, when Dr. Stephen H. Tyng, then seventy-three years old, attended the semi-centennial of the Virginia Theological Seminary, he described the three schools or parties in the Episcopal Church as they existed in 1819 and as they were in the making in 1814:

"First, was the *Moderate* party, with Bishop White as the leader; then the extreme *High Church* party, led by Bishop Hobart; and last, the decided *Evangelical* party, with such men as Griswold and Moore. It was a time of great excitement; fierce pamphlet wars were waged. . . . The first two schools were about equal in number; the latter was very feeble, except in Virginia. The old men were followers of Bishop White, the young and ambitious clergy followed Bishop Hobart. Of the five hundred ministers then in the Episcopal Church, there were about fifty who were willing to take a stand with Bishop Griswold. . . ."

Forty-nine deputies, of whom 28 were clerical and 21 lay, were in attendance. Every one of the eleven dioceses was represented in both orders by at least one deputy except Vermont and South Carolina, which had no lay deputies present.

Dr. John Croes (pronounced *Cruze*), rector of Christ Church, New Brunswick, New Jersey, was elected president of the House of Deputies. The next year he was to be elected bishop of Connecticut, which he declined; and first bishop of New Jersey, which he accepted. The Rev. Ashbel Baldwin of Connecticut was chosen secretary. James Milnor, Esq., lawyer and congressman, to be ordered deacon on August 14th following and destined to distinction as a leading evangelical presbyter, was appointed assistant secretary.

The five bishops who led the Church in the "great awakening" are much better known than the parish clergy who made that leadership effective in the towns and villages of the Atlantic seaboard. Yet the latter are well worth knowing, and the clerical deputies of 1814 represented the cream of the parochial clergy.

A century and a third ago the list of clerical deputies began at the north with the name of John P. K. Henshaw⁸ (1792-1852), who was

⁷See E. Clowes Chorley, *Men and Movements in the American Episcopal Church* (New York, 1946), pp. 184-186, 191-192.

⁸C. R. Tyng, *Record of the Life and Work of the Rev. Stephen Higginson Tyng, D. D.* (New York, 1890), p. 508.

⁹See W. B. Sprague, *Annals of the American Pulpit* (New York, 1859), Vol. V, pp. 545-553.

just a deacon, twenty-two years old, representing Vermont. A convert from Congregationalism, a protege of Bishop Griswold, Henshaw was to have a successful rectorship of twenty-six years in St. Peter's, Baltimore. The communicants of that parish increased from 45 to 474, and during his incumbency he baptized 1,018 persons and presented 506 for confirmation. He closed his ministry as the bishop of Rhode Island (1843-1852).

Massachusetts was represented by Dr. John Sylvester John Gardiner (1765-1830),¹⁰ rector of Trinity Church, Boston; by Asa Eaton (1778-1858),¹¹ rector of Christ Church, Boston; and by James Morss (1779-1842),¹² rector of St. Paul's, Newburyport.

Gardiner, who abandoned the law for the ministry, became Dr. Samuel Parker's assistant in Trinity Church in 1792 and succeeded him as rector. He was a man of exceptional literary attainments, and illustrates the influence of the clergy on the revival of education following the Revolutionary War. He established a school, and from its establishment, according to Bishop George W. Doane, "the revival in this community [Boston] of classical learning may be dated." During Gardiner's rectorship of Trinity, 1805-1830, the parish grew so substantially that a new church costing \$100,000 was built and consecrated in 1829.

Asa Eaton, rector of Christ Church from 1805 to 1829, established in 1815 the first Sunday School in Boston. In the next eight years more than 1,000 children were admitted to it, "among whom upwards of 3,000 books, of different sizes and descriptions, have been distributed." Eaton was thus a pioneer in the Sunday School movement, which originally was instituted to teach underprivileged children to read, especially the Bible and the Prayer Book, when public schools as we now know them did not exist.

In 1803 James Morss became Bishop Bass' assistant at St. Paul's, Newburyport, succeeded him as rector upon the bishop's death that year, and served this one parish until death thirty-nine years later. Morss was a faithful, industrious priest, and the number of communicants tripled during his rectorship.

Ashbel Baldwin (1757-1846)¹³ and Philo Shelton (1754-1825)¹⁴ will always be associated together, first, because they were among the first four deacons ordained at the hands of a bishop in the United States (August 3, 1785); and, second, because they labored together faithfully

¹⁰For Gardiner, see *Dictionary of American Biography*, Vol. VII, pp. 137-138; C. R. Batchelder, *A History of the Eastern Diocese* (Claremont, N. H., 1876), Vol. I, pp. 562, 567-569; Sprague, V, 363-367.

¹¹For Eaton, see Batchelder, I, 532-533; 538-539; Sprague, V, 699n.

¹²For Morss, see Batchelder, I, 452-453, 458-460; Sprague, V, 492-494.

¹³For Baldwin, see E. E. Beardsley, *History of the Episcopal Church in Connecticut*, Vols. I & II, index *passim*; F. B. Dexter, *Yale Biographies*, Vol. III, 602-605; Sprague, V, 352.

¹⁴For Shelton, see Beardsley, *op. cit.*, Vols. I & II, index *passim*; Sprague, V, 349-352.

in the diocese of Connecticut during its darkest period of depression. In Bishop Burgess' famous *List of Deacons*, Baldwin is No. 1, and Shelton, No. 3.

Baldwin, reared a Congregationalist, graduated at Yale in 1776, and served in the Continental army. He was converted to the Church through the use of the Book of Common Prayer while acting as a tutor. His entire ministry was spent in Connecticut, and in the councils of the diocese he was a person of influence. He served as secretary of the House of Deputies of General Convention for six triennial sessions. "His voice was very clear and loud, and it seemed louder, coming as it did from one who was considerably under size." He walked with a limp, "abounded in anecdotes," possessed "kind and affable manners," and was a ready debater. When in 1837, at the age of 80, he resigned his last diocesan office in a letter to Bishop Brownell, the reading of it produced a deep feeling in the convention. Among other things, he said:

"My dear sir, when I first entered the Church, its condition was not very flattering. Surrounded by enemies on every side and opposed with much virulence, her safety and even her very existence were, at times, somewhat questionable; but by the united and zealous exertions of the clergy, attended by the blessings of her great Founder, she has been preserved in safety through every storm, and now presents herself with astonishment to every beholder, not as a grain of mustard seed, but as a beautiful tree, spreading its salubrious branches over our whole country."

Shelton's entire ministry of 40 years was spent in the area of Fairfield, Connecticut. He was the founder of the parish in Bridgeport. Bishop Brownell's tribute to Shelton in the first diocesan convention after his death was:

"For simplicity of character, amiable manners, unaffected piety, and a faithful devotion to the duties of the ministerial office, he has left an example by which all his surviving brethren may profit, and which few of them can hope to surpass."

Not the least of Shelton's contributions to the Church was his son, Dr. William Shelton, for 54 years (1829-1883) the rector of St. Paul's Church, Buffalo, and one of Western New York's most honored priests.

The three clerical leaders in the revival of the Church in Rhode Island were Alexander V. Griswold (1766-1843),¹⁵ Nathan Bourne Crocker (1781-1865),¹⁶ and Salmon Wheaton (1782-1844).¹⁷

¹⁵For Griswold, see *Dictionary of American Biography*, Vol. VIII, pp. 7-8; and Manross, *op. cit.*

¹⁶For Crocker, see Batchelder, *op. cit.*, II, 295-298; 313-316.

¹⁷For Wheaton, see Batchelder, *op. cit.*, II, 226-227; 233-234; Dexter, *op. cit.*, V, 804-805.

In 1804 Griswold became rector of St. Michael's Church, Bristol, at a salary of \$600 per year. In 1812, the year following his consecration to the episcopate, a remarkable revival of lasting character began in his parish, and spread to other areas. Like most other bishops of the time, Griswold had to retain his rectorship as the means of his livelihood until his diocese was able to provide an adequate support. In 1830 he moved to Boston. During the twenty-five years of his rectorship the number of communicants increased from 25 to 162, but this does not fairly indicate the growth of the parish from year to year. Emigration of young people to western areas was particularly heavy during that period and was characteristic of all of New England.

Crocker was raised in the Congregational Church, graduated at Harvard, and studied medicine, but finally took orders in the Episcopal Church under the influence of Nathaniel Bowen, rector of St. John's Church, Providence. In 1808 Crocker's rectorship of this parish began and lasted fifty-seven years. It was both distinguished and fruitful. He was elected to nineteen triennial sessions of the General Convention. No authentic records of the first years of his rectorship exist, but from the beginning of 1813:

"He baptized over 1,100 individuals, of whom 750 were infants; he admitted about 650 persons to the Holy Communion; he officiated at nearly 350 marriages, and at more than 550 funerals. The number of communicants rose from 59 to 238 in the same period, the parish having been twice instrumental in establishing a new parish within itself."

Wheaton's rectorship of Trinity Church, Newport, in succession to that of Theodore Dehon, bishop of South Carolina, extended from 1810 to 1840. To that parish he gave the best years of his life, faithfully discharging his duties, which included 568 baptisms, 120 marriages, and 448 burials. He raised a permanent fund of \$10,000, and established the first Sunday School in Newport, thus enabling many poor children to learn to read at a time when no public schools existed in the town. His devotion to the affairs of the diocese and of General Convention was equally conscientious. The records plainly show that he did well his part in the service of the Church.

New York was represented in the General Convention of 1814 by two brilliant priests, John Kewley, M. D.,¹⁸ and Thomas Yardley How, D. D.,¹⁹ both of whom, for different reasons, were later deposed, but not

¹⁸For Kewley, see Beardsley, *op. cit.*, II, 100-102; Sprague, V, 545n.

¹⁹For How, see Arthur Lowndes (ed.), *Archives of General Convention*, V, 435-437.

before they had served the Church with distinguished ability and success.

Kewley, an English Roman Catholic by birth, was said to have been a Jesuit in early life. He became a physician, practiced medicine in the West Indies, renounced the Roman obedience, and joined "Lady Huntingdon's persuasion." Some time around the turn of the century he came to the United States, and on June 3, 1803, was ordered deacon by Bishop Claggett of Maryland, and priest soon after. He served in that diocese until 1809 when he became rector of Christ Church, Middletown, Connecticut. For four years he was one of the most active and influential priests in that diocese. In 1813 he was called to the rectorship of St. George's Church, New York City, and there for three years manifested the same zealous interest in the salvation of souls. In 1816, from the vessel on which he was sailing for Europe, Bishop Hobart was startled to receive a note from him, stating that he was returning to his mother, the Church of Rome.

How and Hobart struck up a warm friendship in the College of New Jersey (now Princeton). Both had brilliant talents. How studied law and was highly successful in his profession. Stirred by the theological controversies in the *Albany Centinel*, he turned to divinity and was ordained deacon and priest in 1808. Elected immediately an assistant minister of Trinity Church, New York, he speedily proved himself an "accomplished scholar, a sound divine, and a clear and forcible reasoner." In 1816 he was elected assistant rector of the parish, Bishop Hobart having become the rector that year. Dr. Berrian thus appraised him:

"But Dr. How did not merely succeed as an able polemic, but was equally admired as an eloquent preacher. He was a man of noble mien, of piercing eye, and commanding presence. His voice was clear and powerful, his elocution admirable, and almost perfect, his gesture natural and impressive, and his sermons were the ripe fruit of a well cultivated mind, on which he bestowed the greatest labor, and the whole force of his intellect."

In 1817 rumors affecting his moral character necessitated a court of inquiry. The rumors were found to be facts, and with a heavy heart Bishop Hobart deposed him in 1818. How resumed the practice of law, redeemed himself, and as a vestryman of St. Paul's Church, Brownsville, New York, led a "devout and exemplary life." He died about 1856.

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The triumvirate of John Croes²⁰ (1762-1832), Charles Henry Wharton²¹ (1748-1833), and John Churchill Rudd²² (1779-1848), did more to save and revive the Church in New Jersey than any other three men.

Croes (pronounced *Cruze*) was the son of a Polish father and a German mother; the former was born in Polish Prussia, the latter in Saxony. His parents were too poor to provide him with an education, but consented to his acquiring one at his own expense. This he did without benefit of any college. He served in the Continental army during the Revolutionary War, became a teacher, and prepared for the ministry. In 1789 he began as a lay reader in Trinity Church, Swedesborough, New Jersey, and was ordained deacon, 1790, and priest, 1792, by Bishop White. In 1801 he accepted a joint call as rector of Christ Church, New Brunswick, and as head of Queen's (now Rutgers) College Preparatory School. Each was too poor to secure proper leadership at its sole expense. In both positions Croes was highly successful. The school gained a national reputation and led to the reopening of the college which had been closed by the war. In 1808 the pressure of ecclesiastical duties led him to give up the school; but he retained the rectorship of the parish until his death. New Jersey was a diocese for thirty years, 1785-1815, before it had a bishop. Much of the burden of diocesan affairs fell on Croes' shoulders long before he was consecrated its first bishop; and in every responsibility he was found faithful. During his episcopate, 1815-1832, a solid foundation was laid upon which his successors reared the superstructure of a strong diocese.

Wharton was an American born Roman Catholic, educated by the Jesuits in Europe, and ordained priest there in 1772. Subsequent studies in England led him to abandon the Roman Catholic Church in formal statements published in 1784 and 1785. Beginning with his rectorship of Immanuel Church, New Castle, Delaware, he was one of the leading Episcopal clergymen of the country. He played an influential part in the General Conventions of 1785 and 1786, by which the groundwork of the Church's organization was laid. In 1798 he became rector of St. Mary's Church, Burlington, New Jersey, where he remained the rest of his life. In 1801 he was elected president of Columbia College, New York, accepted the office, but immediately resigned it, probably

²⁰For Croes, see John N. Norton, *Life of Bishop Croes* (New York, 1859), pp. 208; Sprague, V, pp. 378-383.

²¹For Wharton, see *Dictionary of American Biography*, XX, pp. 26-27.

²²For Rudd, see Sprague, V, pp. 501-506.

because of poor health. Wharton was a tower of strength to the Church in New Jersey during its critical period. His spiritual and intellectual qualities were held in high esteem.

Rudd was educated as a Congregationalist, but early came under the influence of Hobart and was ordained in 1805. His rectorship of St. John's Church, Elizabeth, New Jersey, lasted from 1805 to 1826. He found both the diocese and the parish in a depressed state when he began his ministry there. When he left, both had changed for the better. The congregation of 100 had increased to more than 350; the church had been enlarged and repaired at a cost of \$4,000.00; a rectory, costing \$3,000, had been built and paid for; and he had officiated at 379 baptisms, 96 marriages, and 225 burials. In addition he had carried a large share of diocesan work.

Rudd's reputation as a Church journalist was outstanding. On Bishop Hobart's urging he moved to Auburn, New York. There he founded and edited from 1827 until his death *The Gospel Messenger*, a weekly Church paper, which had a large influence in upstate and western New York, and among New York emigrants to the west and south. "Nearly every intelligent Church family took it in as if it were their daily bread, and read it from end to end." Charles W. Hayes, historian of the diocese of Western New York, maintained as late as 1904 that it was "the best, though not the ablest, weekly Church paper we have ever had in this country."

Pennsylvania was one of two dioceses to have a full delegation of four clerical deputies in 1814: Dr. Joseph Pilmore (1739-1825),²³ rector of St. Paul's Church, Philadelphia; Dr. James Abercrombie (1758-1841),²⁴ senior assistant minister of the united parishes of Christ Church and St. Peter's, Philadelphia, of which Bishop White was the rector; James Wiltbank, rector of Trinity Church, Oxford, and of All Saints', Lower Dublin; and Levi Bull, rector of St. Gabriel's, Berks County, and St. Mary's, Chester County.

Pilmore, English born, converted by John Wesley and educated under his direction, was one of the two preachers who responded to Wesley's call for volunteers to go to America in 1769. He itinerated from Boston to Georgia with remarkable success. Being a staunch loyalist, he returned to England in 1774. His vigorous opposition to Wesley's Deed of Declaration of 1784 led Pilmore to abandon Methodism and return to America. In 1785 Bishop Seabury ordained him deacon and priest. After a ministry of eight years in Philadelphia and its vicinity, he became rector of Christ Church, New York, 1793-1804.

²³For Pilmore, see *Dictionary of American Biography*, XIV, pp. 609-610; also, Sprague, V, 392-399.

²⁴For Abercrombie, see Sprague, V, 392-399.

In the latter year he returned to Philadelphia as rector of St. Paul's Church until the end of his life. Not until 1821, when he was eighty-two, did his mental powers begin to fail. He died in his eighty-sixth year.

"Pilmore was a man of massive frame and robust constitution. His bearing was dignified and his voice described as sonorous."

He was one of the most eloquent preachers of the evangelical type in his generation, and did much to set the pattern of the evangelical parishes in Philadelphia. St. Paul's had about 700 communicants in his day, which was a large congregation for the Episcopal Church of that time.

Abercrombie, son of a Scotsman, was born in Philadelphia. His father was lost at sea when James, Jr., was but two years old. His mother reared him with the hope and expectation that he would enter the ministry, but the Revolutionary War interrupted his plans, and not until 1793, when he was thirty-five, was he ordained. His whole ministry was spent in the one parish. In 1800, together with the Rev. Dr. Magaw, he founded the Philadelphia Academy, and in 1803 he became its sole director. In 1817 pressure of clerical duties led him to resign it.

Abercrombie was one of the most impressive readers of the liturgy and the lections in America. "He passed through life, and discharged the duties of a long and prominent ministry in his native city, with the respect of his brethren, the general reverence of the community, and the warm affection of a large circle of friends." He died in his eighty-fourth year.

The two clerical deputies from Delaware—Robert Clay (1749-1831),²⁵ rector of Immanuel Church, New Castle, and William Pryce,²⁶ rector of St. James' Church, Newport, were the only two clergymen in that diocese, which had been organized in 1786 and which had never had a bishop. These two held the fort during the dark days of the Church's weakness.

Robert Clay, the brother of the Rev. Sator Clay of Pennsylvania, was born in New Castle, Delaware. In early life he was in the mercantile business in Philadelphia. In 1787, at the age of thirty-eight, he was ordained by Bishop White, and for thirty-six years he was the rector of Immanuel Church, New Castle.

²⁵For Clay, see Sprague, V, p. 357.

²⁶For Pryce, see George B. Utley, *The Life and Times of Thomas John Claggett* (Chicago, 1913), p. 114.

William Pryce was ordained in 1795 by Bishop Claggett of Maryland. In 1803 he was appointed the agent of the diocesan convention of Delaware to request the diocese of Maryland, first, to allow Delaware to be united with Maryland; and, second, "that when it was deemed expedient by the Church in Maryland, their [Delaware's] convention would cheerfully join in electing a bishop for the Eastern Shore of Maryland and the State of Delaware." Both of these sensible ideas the Maryland convention rejected. Not until 1841, thirty-eight years after this appeal, was Delaware to have a bishop.

Maryland's deputation included two future bishops, one future organizer of a new diocese, and one future schismatic. James Kemp (1764-1827),²⁷ rector of St. Paul's Church, Baltimore, and William Murray Stone (1779-1837),²⁸ rector of Stepney parish, Somerset County, were the future bishops. Daniel Stephens (1778-1850),²⁹ rector of St. Paul's, Queen Anne's County, was the future organizer of a new diocese; and George Dashiell (1770-1852),³⁰ rector of St. Peter's, Baltimore, was the future schismatic.

Kemp, born in Scotland and educated as a Presbyterian, graduated from Marischal College, Aberdeen, 1786. In 1787 he came to America, obtained a position as tutor on the Eastern Shore of Maryland, and there came under the influence of John Bowie, rector of Great Choptank parish. He read for holy orders and was ordained both deacon and priest in 1789 by Bishop White. In 1790 he succeeded Bowie as rector, and remained in that parish for over twenty years. In 1813 he succeeded Dr. J. G. H. Bend in St. Paul's Church, Baltimore, which rectorship he held until his death.

In 1812 Maryland had sought to elect a suffragan bishop to assist Bishop Claggett. A two-thirds vote in each order was necessary to elect. Kemp received the required two-thirds in the clerical order, but not in the lay order. In the diocesan convention of 1814, immediately following the close of the General Convention, Kemp was elected by the required two-thirds majority in both orders. Six clergymen, headed by George Dashiell, and seventeen laymen protested to the House of Bishops, but the consecrating bishops—White, Hobart and Richard Channing Moore—considered the objections unconvincing, and Kemp was consecrated the first suffragan bishop in America, September 1, 1814.

In 1816 Kemp succeeded as diocesan upon Claggett's death. By tact and moderation he did much to smooth the troubled waters, and

²⁷For Kemp, see *Dictionary of American Biography*, X, 318-319; Sprague, V, 374-377; Perry, *Bishops of the American Church*, p. 35.

²⁸For Stone, see Sprague, V, 484-487; Perry, p. 53.

²⁹For Stephens, see Sprague, V, 519-525.

³⁰For Dashiell, see Sprague, V, 313n.

under his leadership Maryland began to share in the revival strongly under way both in the North and the South. He died at the age of sixty-three as the result of a stage coach accident.

George Dashiell was a native of Maryland, and at the age of twenty was licensed by the diocesan convention as a lay reader in his home parish of Stepney. In 1791 he was ordained by Bishop White and held successive parishes in Delaware and Maryland until St. Peter's, Baltimore, was erected for him. He was eloquent and accomplished, but "disappointed ambition," according to Francis L. Hawks, Maryland historian, "writhed under the discovery that if a suffragan bishop were appointed, he would not be the rector of St. Peter's."

When the House of Bishops refused to accept the protest of Dashiell and his associates against the consecration of Kemp, they appealed to Dr. Provoost, retired bishop of New York, to consecrate Dashiell. When nothing came of this, they waited upon Bishop Claggett for the same purpose. Their arguments proving unavailing, Dashiell and three others established what they called "The Evangelical Episcopal Church," and Dashiell assumed the functions of a bishop in ordaining ministers. He was deposed in 1815, and his three colleagues likewise. When in 1826 Dashiell moved to Kentucky, the schism collapsed. He continued to live in the West until near his death, which occurred in New York at the age of eighty-two.

Stone, a native of Maryland and a graduate of Washington College, Kent County, studied theology under George Dashiell. In 1802, immediately following his ordination as a deacon, he began his very successful rectorship of twenty-seven years in Stepney parish, Somerset County. In 1806 he reported 500 communicants, an exceptional number in those days.

The bitterness of party spirit first reached its height in Maryland. For three years after Kemp's death, contention prevented the election of his successor. In 1830 Stone was elected as a compromise candidate and was consecrated on October 1st of that year. Stone cannot be called a great bishop, but his diocese had a measure of peace for seven years.

"In the discharge of his episcopal duties, he was active, industrious and faithful; and by the union of firmness and moderation, uprightness and kindness, he gained the general confidence and good will of his diocese. In his journeyings through the state he was everywhere received with marked reverence and affection. He visited all the parishes in his diocese once in two years, and some of them once a year. His attention to vacant parishes particularly was most faithful."

Daniel Stephens was born on a farm in Bedford County, Pennsylvania, the son of Baptist parents. He early showed a thirst for learning and a desire to enter the Baptist ministry. He was twenty-five years old, however, before he could enter Jefferson College, Cannonsburg, Pennsylvania, where he graduated in two years with highest honors. While teaching school in Easton, Maryland, he was given access to the library of the Rev. Joseph Jackson, the Episcopal minister in that place. This was fatal to Stephens' connection with the Baptists. He now read for orders in the Episcopal Church under Jackson and Kemp, and was ordained in 1809 by Bishop Claggett.

In 1808 Stephens married Margaret Wingate, a young widow whose maiden name was Meeds. She was the great-granddaughter of the Rev. Henry Nichols, first resident S. P. G. missionary in Pennsylvania. She bore him fifteen children.

After ministering and teaching in various places in Maryland and Virginia, the last of which in the East was at Staunton, Virginia, Stephens accepted a call to St. Peter's Church, Columbia, Tennessee, in 1829. Here on July 1st of that year he joined James H. Otey and John Davis, deacon, together with a small band of laymen, in the organization of the diocese of Tennessee. In 1833 he participated in the election of Otey as first bishop. In the same year he organized St. James' parish, Bolivar, and remained there until in 1849 increasing infirmities caused him to retire.

Bishop Otey wrote of Stephens:

"Besides his forty years of ministerial labor, the necessities of his large family compelled him to teach school during nearly the whole of that period; and he brought to this task the same industry, zeal and ability which he exhibited in the pulpit. Thus, although his lot was cast generally in frontier parishes, small in numbers and unable to contribute largely for church services, his unwearied industry and conscientious economy enabled him to bring up and educate, without being a burthen to others, his large family of children. How pleasant the memory of such a Father, Pastor, and Friend."

Two of the young "reformers"—William Holland Wilmer (1782-1827),³¹ rector of St. Paul's Church, Alexandria, and Oliver Norris (1786-1825),³² rector of Christ Church, Alexandria, represented the diocese of Virginia in the General Convention of 1814. The third deputy

³¹For Wilmer, see *Dictionary of American Biography*, XX, 315-317; also, Sprague, V, 515-519.

³²For Norris, see William Meade, *Old Churches, Ministers and Families of Virginia*, index *passim*.

was Hugh Coran Boggs³³ (d. Sept. 17, 1828), rector of Berkeley parish, Spotsylvania County, from 1788 until his death forty years later. Boggs was ordered deacon, September 21, 1788, by Bishop White, and was considerably older than the other two.

Oliver Norris was born in Maryland of Quaker descent. Under the preaching of George Dashiell of St. Peter's, Baltimore, he was converted, studied for the ministry, and was ordered deacon in 1809 by Bishop Claggett. After ministering at Elk Ridge and near Bladensburg in Maryland, he came to Virginia and served Christ Church, Alexandria, until his early death at the age of thirty-nine. His part in the revival of the Church in Virginia was notable, and he was instrumental in the organization of the Virginia Theological Seminary. Bishop Meade, a puritanical judge of people, said of him:

"He was an affectionate pastor and faithful preacher of the Gospel, very dear to his people, and esteemed in the Church in Virginia."

William Holland Wilmer was by all odds the leading clergyman in Virginia until his untimely death at the age of forty-five. The breadth of his interests and the intensity of his efforts are amazing. He came from a strong clerical family in Maryland, and graduated from Washington College there. Merchandising did not satisfy his strong convictions and he, therefore, prepared for the ministry and was ordered deacon in 1809 by Bishop Claggett. After an initial ministry in Chester parish, Maryland, he entered upon his notable rectorship of St. Paul's, Alexandria, in 1812. The congregation grew, and a new church was erected in 1818.

His leadership in initiating the revival of the Church in the diocese of Virginia has already been indicated. To this revival he made several contributions. The first original devotional manual of this Church—*The Episcopal Manual*—written by Wilmer, was published in 1815 and many times reprinted. In 1818 the Society for the Education of Young Men for the Ministry was organized, and in 1819 the *Washington Theological Repertory* was founded. The movement for systematic theological training resulted in the organization of the Virginia Theological Seminary in 1823, with Wilmer as one of the faculty. Wilmer was president of the House of Deputies of the General Convention, 1817-1826, inclusive, and ended his many-sided career as president of the College of William and Mary and rector of Bruton parish, Williamsburg. Two of his sons, Richard Hooker Wilmer and George

³³For Boggs, see Meade, *op. cit.*, index *passim*.

T. Wilmer, entered the ministry. The former became the second bishop of Alabama.

The Church in North Carolina was still without diocesan organization and, therefore, had no representation in the General Convention of 1814. Three years later the diocese of North Carolina was organized, and in the General Convention of 1817 it was represented by one lay deputy.

Two clerical deputies represented South Carolina in the General Convention of 1814: John S. Tschudy, rector of St. John's parish, Berkeley, who was ordained in 1808 by Bishop Claggett of Maryland; and Christopher E. Gadsden (1785-1852),³⁴ then assistant minister of St. Philip's Church, Charleston, and later fourth bishop of South Carolina (1840-1852).

Gadsden prepared for college in Charleston, where he was born, and graduated from Yale in 1804 in the same class with John C. Calhoun, with whom he enjoyed a lifelong friendship. He was ordered deacon in 1807 by Bishop Moore of New York, and began his ministry in St. John's Church, Berkeley, South Carolina. Disastrous reverses in the family fortunes necessitated Gadsden's tutoring students during the first six years of his ministry. In 1810 he was priested by Bishop Madison of Virginia, and in the same year began his long connection with St. Philip's, Charleston, which ended only with his death.

In the General Convention of 1814 Gadsden introduced the original resolution in favor of the establishment of a theological seminary, which resulted in the founding of the General Theological Seminary, of which Gadsden was ever a firm friend.

Bishop Perry states that Gadsden's episcopate was "marked by growth and spiritual development, and made noteworthy by his untiring labors and marked success." The statistics of the first ten years of his episcopate bear this out. The clergy of South Carolina numbered 46 in 1840; 71 in 1850; an increase of 54 per cent. The number of parishes and congregations rose from 37 to 53, an increase of 43 per cent. Communicants increased 67 per cent in the decade—from 2,936 in 1840 to 4,916 in 1850. But what is particularly notable about this latter record is the remarkable increase in the number of Negro communicants, indicating that the Church in South Carolina was doing a splendid work among the colored people: Whereas the white communicants increased from 1,963 in 1840 to 2,669 in 1850, or 35 per

³⁴For Gadsden, see Dexter, V, 655-658; Perry, *Bishops of the American Church*, p. 79; Sprague, V, 510-514.

cent, the colored communicants increased from 973 in 1940 to 2,247 in 1850, or 130 per cent.³⁵

One remarkable fact about this group of twenty-eight clerical deputies to the General Convention of 1814 is that at least eleven, or 40 per cent of the total—Henshaw, Baldwin, Crocker, Kewley, Croes, Wharton, Rudd, Pilmore, Kemp, Stephens, and Norris—were converts to the Church. The number may have been larger, but biographical data are lacking for some. This fact indicates two things: (1) The Church's appeal was already proving effective; and (2) these converts were men of conviction, in positions of leadership, who were themselves accelerating the Church's revival, already well under way.

Another fact is that several had combined teaching or tutoring with their ministry. This, to be sure, was because of economic necessity, especially up to 1810 or thereabouts. Nonetheless, it indicates the influence of the clergy in the revival of education when public school systems were practically unheard of. In short, it demonstrates once again the leavening influence of the Church upon society in educating the state to assume its proper responsibilities for the welfare of the people.

THE STATE OF THE CHURCH IN 1814

Against the background of basic conditions and personalities, sketched above, we can now better understand the report of the committee of the House of Deputies on the state of the Church. The membership of this committee was entirely of clergymen, consisting of the Rev. Messrs. Henshaw, Gardiner, Wheaton, Shelton, How, Rudd, Abercrombie, Pryce, Wilmer, and Tschudy—one from each state represented in the convention.

In New Hampshire the Church appeared to be "stationary"; in Massachusetts, on the other hand, "the general appearance of the Church" was "highly flattering." Two new church edifices had been erected, new congregations formed, and some of the older ones "considerably enlarged." The Church in Rhode Island was "also flourishing"; the congregations were all, except one, "large and prosperous."

In Vermont, the question of the Church lands, given to the Society for the Propagation of the Gospel (the S. P. G.) in colonial times, was still undecided as to post-war ownership. Thus the support of a sufficient number of clergymen presented "an insuperable obstacle to the growth of the Church there." The two or three clergymen who had labored there had had success in forming several congregations, which were "zealous and flourishing."

³⁵J. D. McCullough, "Church in South Carolina," in A. A. Benton (ed.), *The Church Cyclopaedia* (Philadelphia, 1884), pp. 704.

The consecration of Griswold in 1811, in spite of his being tied to the rectorship of his parish in Bristol, Rhode Island, had given a great lift to the Church throughout the Eastern Diocese. He had ordained three priests and four deacons; confirmed 1,504 persons in three years; and there were six candidates for holy orders.

Connecticut, the only part of New England not in the Eastern Diocese, had lost its bishop, Abraham Jarvis, the preceding year; but they had hopes of speedily filling the vacancy "as soon as provision is made for its support." These hopes were not to be realized until five years later, however, principally because of the difficulty of creating the needed endowment fund. Jarvis in the last two years of his life had ordained one priest and three deacons, and had confirmed 464 persons; the clergy were "zealous in the discharge of their duties"; "several new church edifices" had been erected in the preceding triennium; and the laity were manifesting "an increased solicitude . . . to provide means for the support of the clergy, and to have the places for public worship kept in decent repair."

At this time New York was setting the pace for all the dioceses, as its *de facto* bishop, Hobart, was doing the same for the American episcopate. The schedule of visitations which he inaugurated had never been heard of in America before his day. In 1812 he had visited thirty-seven congregations in various parts of the state, and administered confirmation in 21 of them to 500 persons; in 1813, thirty-two congregations were visited, and in sixteen of them 1,100 persons were confirmed. In addition he had ordained six priests and thirteen deacons, and had consecrated seven churches. Four missionaries were being employed in upstate New York west of Albany.

To a present day bishop, the number of visitations does not appear large. But when it is remembered that they were made without benefit of railroad or automobile, but by horse and buggy or stage coach over uncertain roads, the accomplishment was a feat.

One fact which this period clearly demonstrates is that the Church did not begin to grow rapidly until episcopal visitations were regular and confirmation frequently administered. Another is that Hobart's visitations gave a great boost to the morale of his clergy, especially those more or less isolated on the frontier. Any priest who has served in a one parish town in the Middle or Far West, where distances are great and fellowship with one's brethren difficult or impossible, can appreciate this. Hobart's visits to the missionary frontier were like Wellington's inspections of his front battle lines, and with comparable results: the commanding officer in each case won the devotion of his

subordinates because they knew he was genuinely interested in them and their problems.

New Jersey in 1814 had twenty-seven duly organized congregations, but only seven enjoyed "the constant services of the ministry"; four or five others had services regularly, but not every Sunday. Of the total of nine clergymen, six were instituted rectors. What we should now call a diocesan missionary fund had been started to provide ministrations to those congregations not able to support ministers.

A Society for the Promotion of Christian Knowledge and Piety had been organized "for the purpose of gratuitously distributing Bibles, Prayer Books, and religious tracts, and if the funds admit of it, giving aid to young men designed for the ministry." This society is still in existence and functioning (1946). Since the General Convention of 1811, an increased attention to the concerns of religion and the Church had been noted, which had manifested itself particularly "in repairing and improving the places of public worship."

New Jersey's slow growth up to this time was due to several causes which cannot be enumerated here, but the principal one was that it had had no bishop to administer confirmation, except as one was "borrowed" now and then from New York or Pennsylvania for that purpose or for ordinations. Confirmation was administered but three times before 1814, and but five times in the diocese's thirty years' existence, 1785-1815. In 1809 Bishop White confirmed 251 persons in Trinity Church, Swedesborough; in 1812, Bishop Hobart confirmed 50 in St. Peter's, Perth Amboy, and 74 in St. John's, Elizabethtown; in 1814 Bishop White confirmed 36 in St. Mary's, Burlington, and Bishop Hobart confirmed 42 in Trinity Church, Newark. This was a total of but 453 in thirty years.

Nevertheless, the diocesan convention of 1814, which had immediately preceded the convening of the General Convention, was the most hopeful of any which had hitherto met, and a seven page printed report on the state of the diocese presented to it was highly optimistic.

Conditions in Pennsylvania showed a decided improvement. There was an "increased attention to the concerns of the Church"; the diocesan "conventions had of late been well attended"; the clergy were more punctual in presenting their parochial reports; and the number of communicants throughout the state, and particularly in Philadelphia, had considerably increased. Within the past three years "exertions had been made for the establishment of an episcopal fund."

A society for the advancement of Christianity had been organized, and most of the vacant churches had been visited under its direction. Such societies were being organized in other dioceses. They were the

forerunners of our modern boards of diocesan missions, and educated dioceses in their responsibilities for missionary work and Church extension within diocesan boundaries.

Hobart was the apple of Bishop White's eye, Hobart revered his spiritual father, and each had a beneficial influence upon the other. White's moderation gave needed balance to Hobart's unbounded enthusiasm, and Hobart's example in visitations stimulated White to do likewise. The older White grew, the more aggressive he became in going about his diocese. During the preceding two years he had visited some of the country congregations. In 1811 he confirmed 61 persons; in 1812, 306; in 1813, 581. He had ordained five deacons and seven priests; but one of the former and five of the latter had been for other dioceses which had no bishop.

The state of the Church in Delaware was reported as "truly distressing, and the prospect gloomy." Of the eleven congregations only three were supplied by clergymen. Laymen conducted services in some of the vacant congregations, and there appeared to be an "increasing anxiety manifested for obtaining clergymen." "Zealous and pious ministers" were urgently needed.

The Church in Maryland still continued in a "state of depression." Here, too, the cry was for more "pious, enlightened, and zealous ministers." Many parishes were without ministers, and a considerable number of churches were in a "decayed condition." The Church in Maryland was in fact going through the painful process of learning voluntary support. It had been established in colonial days, and disestablished during the Revolutionary War. In Baltimore and Georgetown the lesson of voluntary support had been learned, the clergy were well supported, and the churches kept in good repair. But outside of those cities, the story was otherwise: the clergy were ill provided for, and they had to resort to other means to support their families, principally teaching. The pronounced irreligion and godlessness of the post-Revolutionary era was apparently on the wane, for the report stated that "prevailing vices have been checked, and greater attention to divine worship has appeared."

The report on Virginia opens in very gloomy fashion:

"The Church in this State has fallen into a deplorable condition; in many places her ministers have thrown off their sacred profession; her liturgy is either contemned or unknown, and her sanctuaries are desolate. It would rend any feeling heart to see spacious temples, venerable in their dilapidation and ruins, now the habitations of the wild beasts of the forest."

No doubt conditions were bad enough, but, as we have seen, revival was already under way. Before reformation can come, there must be conscious need of, and desire for, it; before revival can take place, there must be a realization that things are not as they should be. That this was the situation in Virginia the remainder of the report bears out.

"A ray of light breaks in upon the prospect. . . . Her members in Virginia have been taught, by a dreadful experience, the value of their peculiar institutions." The dispositions of the people were more favorable to the Church, and "some eminent laymen . . . have come forward with interest and zeal."

Monumental Church, Richmond, had been built upon the ashes of the theatre, which fire had a profound effect upon the city; and Richard Channing Moore was the rector of it. The cornerstone of a new church in Fredericksburg had been laid; in Leesburgh a church was about to be built; there were two "large and respectable congregations" in Alexandria; and the state of the Church in Frederick and Spotsylvania counties was improving.

In the South generally the revival of the Church began in South Carolina under the leadership of Theodore Dehon, who in 1812 was consecrated its second bishop after an interregnum of eleven years in the episcopate in that diocese.

"There is cause for rejoicing to the friends of the Church in this diocese. There is an evident revival of religion, and a visible growth in piety. . . . The Church in this State had sunk very low; but, through the blessing of the Almighty on the zealous exertions of the visible head [Dehon] of it, much has been done for its good, and more is to be confidently expected."

A society for the advancement of Christianity had been organized in South Carolina, and it had already established two congregations in Columbia and Camden, where the Episcopal Church had never before existed. This society was also distributing books about the Church, and was assisting a young man "of genius and piety," who was a candidate for the ministry.

In 1813 the bishop had made fourteen visitations and confirmed 516 persons. In all its history confirmation had never before been administered in that State. Bishop Smith, the first bishop, is not known to have confirmed a single person. Dehon had ordained two deacons, and there were two candidates for holy orders. South Carolina, also, was learning voluntary support. The various parishes were making exertions to provide for their ministers, and the clergy had determined

to supply vacant parishes as often as possible. A high degree of harmony and unity had been achieved in the diocese.

SOME THINGS ACCOMPLISHED

Growth in the Church's appreciation of the sacramental life was indicated by the adoption of a concurrent resolution, initiated in the House of Deputies, that at "the next General Convention, and all future conventions, the session shall be opened, in addition to the prayers and sermon usual on such occasions, with the celebration of the Lord's Supper."

The House of Bishops passed a resolution, concurred in by the deputies, ordering the reprinting of the journals of General Convention, "from the commencement of the said conventions," under the superintendence of the bishop of Pennsylvania, provided some bookseller could be found to assume the financial risk involved. This action was imperative, for, even in the knowledge of Bishop White, there was but one entire collection of the original journals from which reprints could be made.

As a result of this order, John Bioren, bookseller of Philadelphia, published in 1817 an octavo volume of nearly 400 pages, edited by Bishop White, in which were reprinted the General Convention journals of 1785-1814, inclusive; the canons of 1789-1814, with the constitution; and the pastorals of 1808, 1811, and 1814. It was known as Bioren's edition, and in a few years it, too, became a collector's item. By 1874, when William S. Perry reprinted the journals, 1785-1835, inclusive, Bioren's edition was almost as difficult to obtain as the originals.

Between the years 1749 and 1764, Benning Wentworth (1696-1770),³⁶ royal governor of New Hampshire and a loyal Anglican, granted 131 townships in what is now Vermont, in each of which he reserved 500 acres for the Society for the Propagation of the Gospel (the S. P. G.) and 500 acres additional for a glebe. Following the Revolutionary War, the state of Vermont, the Congregational Church, and squatters, claimed ownership. In quite a few instances, but by no means in all, the rights of the S. P. G. were maintained by churchmen through litigation. One of the arguments put forth by the claimants to the lands was that the Episcopal Church in America was not identical with the Church of England in the American colonies. According to Bishop White, "some leading characters of Virginia," on that ground, "had defended the act of the legislature of that state" which confiscated the Episcopal Church's glebes. To assist those battling for the Church's

³⁶For biographical sketch, see *Dictionary of American Biography*, Vol. XIX, pp. 653-654.

rights to these lands in Vermont, the convention adopted the following declaration, prepared by the House of Bishops:

"That 'The Protestant Episcopal Church in the United States of America' is the same body heretofore known in these States, by the name of 'The Church of England'; the change of name, although not of religious principle in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of the Christian Churches, under the different sovereignties, to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, this Church conceives of herself, as professing and acting on the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings, as recorded on the Journals; to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer, that the discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country."

In the General Convention of 1811 the presiding bishop had been requested to write the S. P. G., suggesting that the care of the Vermont lands be invested in an American board of trustees, or in attorneys recommended by them. The delay in securing necessary documents and the war had prevented his doing so.

The end of the years' long battle was that in 1823 the Supreme Court of the United States ruled that the holding of the lands by the S. P. G. was not invalidated by political changes in the country, but the revenues must be devoted to Vermont purposes. Having established its rights to the lands in a number of places, the S. P. G. held them for more than a century for the diocese of Vermont through a board of land grants. The income enabled the diocese to elect its own bishop in 1832, and in 1928 the S. P. G. finally and formally transferred title to the diocese of Vermont. That diocese receives a not inconsiderable revenue from them at the present time.

To carry out the provisions of the first rubric before the prayer "for Christ's Church militant" in the Prayer Book, a canon was adopted declaring that the alms and contributions at the administration of the Holy Communion, then infrequently celebrated,

"Shall be deposited with the minister of the parish, or with such Church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall be thought fit."

This is substantially the present provision of Canon 44, Section 2(d), except that the alms and contributions thus to be used are restricted to those received "at the administration of the Holy Communion on one Sunday in each calendar month," and not at every such celebration as the canon of 1814 would imply.

It may surprise present day churchmen to know that the posture of sitting during the singing of the psalms and hymns in metre was the prevailing custom both in England and America during the 18th century. Bishop White stated that during 1771-1772, when he was in England, "he was not in any church wherein the people stood at the singing of the metre psalms"; nor did he remember having seen it fifteen years later when he returned to England for consecration. Yet by 1814 the posture of standing prevailed in London and elsewhere, and it was said "to have been introduced by the late excellent bishop of London—Dr. [Beilby] Porteus." The custom had traveled across the Atlantic and had been adopted by some congregations in this country. To put an end to the diversity of practice, the convention, on the initiative of the House of Bishops, recommended the "more comely posture of standing."

The Rev. Dr. William Smith (c. 1754-1821) of Connecticut, not to be confused with his uncle of the same name (1727-1803) of Pennsylvania and Maryland, memorialized the House of Bishops to authorize "as parts of the liturgy" "sundry anthems selected from Holy Scripture, and adapted to certain Fasts and Feasts of the Church."⁸⁷ That house took certain negative actions which have more or less been established as precedents: (1) They would not "go into a review, either in whole or in part, of the Book of Common Prayer," in response to individual petitions; (2) it was the unanimous opinion of the bishops that no sanction of the convention should be given to the work of any individual, "however tending to religious instruction, or to the excitement of pious affections."

They did, however, concede that "anthems taken from Scripture, and judiciously arranged, may, according to the known allowance of this Church, be sung in congregations at the discretion of their respective ministers."

The bishops received the thanks of the House of Deputies "for the course adopted" in this matter.

Considerable study was given by a joint committee of both houses to the question of a copyright for the Book of Common Prayer. The royalties from a copyright might be appropriated "to a purpose both

⁸⁷For Smith's musical ideas, see Edward N. West, "History and Development of Music in the American Church," *HISTORICAL MAGAZINE*, Vol. XIV (1945), pp. 21-22.

rights to these lands in Vermont, the convention adopted the following declaration, prepared by the House of Bishops:

"That 'The Protestant Episcopal Church in the United States of America' is the same body heretofore known in these States, by the name of 'The Church of England'; the change of name, although not of religious principle in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of the Christian Churches, under the different sovereignties, to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, this Church conceives of herself, as professing and acting on the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings, as recorded on the Journals; to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer, that the discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country."

In the General Convention of 1811 the presiding bishop had been requested to write the S. P. G., suggesting that the care of the Vermont lands be invested in an American board of trustees, or in attorneys recommended by them. The delay in securing necessary documents and the war had prevented his doing so.

The end of the years' long battle was that in 1823 the Supreme Court of the United States ruled that the holding of the lands by the S. P. G. was not invalidated by political changes in the country, but the revenues must be devoted to Vermont purposes. Having established its rights to the lands in a number of places, the S. P. G. held them for more than a century for the diocese of Vermont through a board of land grants. The income enabled the diocese to elect its own bishop in 1832, and in 1928 the S. P. G. finally and formally transferred title to the diocese of Vermont. That diocese receives a not inconsiderable revenue from them at the present time.

To carry out the provisions of the first rubric before the prayer "for Christ's Church militant" in the Prayer Book, a canon was adopted declaring that the alms and contributions at the administration of the Holy Communion, then infrequently celebrated,

"Shall be deposited with the minister of the parish, or with such Church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall be thought fit."

This is substantially the present provision of Canon 44, Section 2(d), except that the alms and contributions thus to be used are restricted to those received "at the administration of the Holy Communion on one Sunday in each calendar month," and not at every such celebration as the canon of 1814 would imply.

It may surprise present day churchmen to know that the posture of sitting during the singing of the psalms and hymns in metre was the prevailing custom both in England and America during the 18th century. Bishop White stated that during 1771-1772, when he was in England, "he was not in any church wherein the people stood at the singing of the metre psalms"; nor did he remember having seen it fifteen years later when he returned to England for consecration. Yet by 1814 the posture of standing prevailed in London and elsewhere, and it was said "to have been introduced by the late excellent bishop of London—Dr. [Beilby] Porteus." The custom had traveled across the Atlantic and had been adopted by some congregations in this country. To put an end to the diversity of practice, the convention, on the initiative of the House of Bishops, recommended the "more comely posture of standing."

The Rev. Dr. William Smith (c. 1754-1821) of Connecticut, not to be confused with his uncle of the same name (1727-1803) of Pennsylvania and Maryland, memorialized the House of Bishops to authorize "as parts of the liturgy" "sundry anthems selected from Holy Scripture, and adapted to certain Fasts and Feasts of the Church."³⁷ That house took certain negative actions which have more or less been established as precedents: (1) They would not "go into a review, either in whole or in part, of the Book of Common Prayer," in response to individual petitions; (2) it was the unanimous opinion of the bishops that no sanction of the convention should be given to the work of any individual, "however tending to religious instruction, or to the excitement of pious affections."

They did, however, concede that "anthems taken from Scripture, and judiciously arranged, may, according to the known allowance of this Church, be sung in congregations at the discretion of their respective ministers."

The bishops received the thanks of the House of Deputies "for the course adopted" in this matter.

Considerable study was given by a joint committee of both houses to the question of a copyright for the Book of Common Prayer. The royalties from a copyright might be appropriated "to a purpose both

³⁷For Smith's musical ideas, see Edward N. West, "History and Development of Music in the American Church," *HISTORICAL MAGAZINE*, Vol. XIV (1945), pp. 21-22.

religious and charitable," but the General Convention of 1789 had rejected such a proposal because it was a tax on a book which "it was a duty" for every member "to possess." A resolution was finally adopted referring the matter to the bishops for inquiry in their respective dioceses as to the sentiment of churchmen. Three years later, 1817, the House of Bishops recommended against copyrighting the Prayer Book. This precedent was followed by the General Convention of 1928, by which the last revision was completed.

Under the 29th canon of 1808, only instituted ministers were considered as regularly admitted and settled parochial ministers. Thus assistant ministers were excluded from voting for a bishop, and deacons from a seat and vote in diocesan conventions. It was amended in 1814 to allow diocesan canons concerning the status of such ministers to prevail.

The House of Bishops made certain declarations in interpretation of some of the canons:

(1) Concerning Canon 19 of 1808, respecting lay readers, doubts had arisen in certain areas over some of its provisions. To prevent congregations from assuming that lay readers were ordained ministers, the bishops considered it "as contrary to the design of the canon for candidates [for holy orders] to read sermons from the places usually considered as appropriated to ordained ministers, or to appear in bands, or gowns, or surplices."

(2) Under Canon 9 of 1808, "the bishop, with the advice and consent of all clerical members of the Standing Committee of his diocese," might "dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the gospel ministry."

By express direction of their diocesan convention, the clerical deputies from Connecticut requested the opinions of the bishops concerning the meaning of the words, "in consideration of certain other qualifications in the candidate." Bishop White stated in his *Memoirs*³⁸ that this dispensation had been "misunderstood and abused" by the "notion" that "mere fluency of speech, evidently found in some very ignorant men, and even in some whose understandings are naturally weak," was sufficient. The bishops, therefore, sought to guard against the error by the following declaration:

"That if a candidate should possess extraordinary strength of natural understanding, a considerable extent of theological erudition, although not derived through the medium of the

³⁸De Costa edition, pp. 256-257.

original languages of Scripture, a peculiar aptitude to preach, and a large share of prudence, these qualifications may be a ground of the dispensation here referred to."

(3) Canon 40 of 1808 provided that "every minister of this Church shall . . . make out and continue a list of all adult persons within his cure." Only the names of persons who had been "baptized in this Church, or, who, having been otherwise baptized, shall have been received into this Church, either by the holy rite of Confirmation, or by receiving the Holy Communion, or by some other joint act of the parties and of a minister of this Church, whereby such persons shall have attached themselves to the same," should be placed on the list.

The Connecticut deputies requested the bishops' opinions on the meaning of the clause, "or by some other joint act of the parties and of a minister of this Church," considerable difficulty having arisen as to what might be called a "joint act." The bishops admitted that "it would perhaps be difficult to define the various ways in which the consent spoken of may be satisfactorily evidenced"; and Bishop White confessed "that this manifests an imperfect state of discipline." But their opinion was:

"That any person duly baptized in any religious society extraneous to this communion, joining himself to any congregation of this communion, and possessing an interest in its concerns, in consequence of express or implied permission, may be properly entered by the minister, on the list of the names of persons under his parochial cure."

They went on to say:

"But the bishops do not consider themselves as now called on to consider whether it may not be expedient to make provision for a more definite mode for the receiving into this Church of persons not baptized within its pale, but joining it on conviction and with fair characters."

This canon was first enacted in 1789 when the great majority of persons connected with the Church and receiving the Holy Communion had never been confirmed, owing to the fact that throughout the colonial period there were no bishops in America to administer confirmation. By 1832 this condition of affairs no longer existed, and the paragraph quoted above was stricken out as no longer needed. Any person baptized in another religious body, but joining this Church "on conviction," would, of course, be confirmed.

(4) Bishop White and Hobart had had some correspondence be-

fore the General Convention of 1814 convened concerning the two books of Homilies, referred to in the 35th of the Articles of Religion. The volume was very scarce in America, "rendering it difficult for some candidates in the ministry to possess opportunities of studying its contents." A resolution was, therefore, adopted, proposing to the House of Deputies—

"To make it a standing instruction to every Bishop, and to the ecclesiastical authority in every state destitute of a Bishop, to be furnished (as soon as may be) with a copy or copies of said work, and to require it to be studied by all candidates for the ministry within their respective bounds: Under the expectation that when offering for ordination the knowledge of its contents will be indispensably required."

The House of Deputies concurred, and an American edition of the Homilies was subsequently published. But the requirement of a knowledge of their contents by ordinands has long been a dead letter.

That part of the 45th Canon of 1808 which required that the parochial reports inserted in the journals of diocesan conventions should be read in the House of Deputies, which must have been a tedious business, was understandably repealed. But they did not repeal the required reading of episcopal addresses in the House of Deputies until 1820.

The ecclesiastical authority in the several dioceses was urged by resolution to make known in their congregations, "by such means as may be deemed expedient," the constitution and canons of the Church, and the proceedings of General Convention.

To expedite the preparation of the triennial report on the state of the Church, it was recommended that the ecclesiastical authority in each diocese prepare one dealing with that particular jurisdiction, previously to the meeting of each General Convention.

THEOLOGICAL EDUCATION

With the revival of the Church and unceasing demands for well trained clergymen, the establishment of some institution of theological learning became increasingly imperative. The colleges were suspected of being centers of deism, and none was under the control of the Episcopal Church. Even the College of William and Mary, which was the only colonial establishment which had taught any Anglican theology in colonial times, was unsatisfactory to the Virginia Episcopalians as a center of theological training. The colonial custom of candidates for the ministry studying under some learned priest would no longer suffice.³⁹

³⁹See E. R. Hardy, Jr., "The Organization and Early Years of the General Theological Seminary," in *HISTORICAL MAGAZINE*, Vol. V, pp. 147ff.

The General Conventions of 1801 and 1804 had been concerned with the problem of theological education, and the latter convention had adopted a "Course of Ecclesiastical Studies,"⁴⁰ drawn up by Bishop White, together with a list of books suitable to the library of a parish minister, prepared by Bishop Beilby Porteus of London.

Bishop Dehon of South Carolina had become convinced of the necessity of a seminary, and he believed that there should be but one such institution for the whole Church, and that one was all which the resources of the Church then warranted. He was able to convince his diocese of this, and the South Carolina diocesan convention of 1814 instructed its deputies to propose the establishment of such an institution. Accordingly, on Friday, May 20, 1814, Gadsden moved the following:

"Resolved,—That with the consent of the House of Bishops, a joint committee of both houses be appointed to take into consideration the institution of a Theological Seminary, and if they should deem the same expedient, to report a plan for the raising of funds, and generally for the accomplishment of the object."

On Monday, May 23rd, this resolution was taken from the table, "and after some debate, it was moved and seconded to postpone the further consideration of the same." Only the clergy of Connecticut, Pennsylvania and Maryland, and the laity of Pennsylvania, voted to postpone, and the original motion, therefore, came up for vote. The clergy of Massachusetts, Rhode Island, Virginia, and South Carolina, and the laity of Rhode Island, New Jersey, and Virginia, voted "Aye"; the clergy of Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland, and the laity of Connecticut, New York, and Pennsylvania, voted "No," with the laity of Maryland divided. The laity of Massachusetts, Delaware and South Carolina, were not represented during the voting. The resolution was, therefore, lost.

But Bishop Dehon was not to be diverted from his purpose. The next day, May 24th, the last day of the session, he proposed the following resolution in the House of Bishops:

"Resolved,—That it be referred to the Bishops; and, in those Dioceses in which there are no Bishops, to the Standing Committees therein, to inquire in the respective Dioceses or States, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, to be conducted under the general authority of this Church; and to report to the next General Convention."

⁴⁰See Perry, *Journals*, I, 315-320.

Bishop White tells us that this resolution was "argued with much interest, although with the utmost moderation," between Dehon on the one side and Hobart on the other. The reason for Hobart's opposition was that he had a plan of his own for a regional seminary, which plan he had published eight days before the opening of General Convention. His plan proposed the establishment of a seminary whose president and vice-president would always be the bishops of New York and New Jersey, to be located in what is now Short Hills, New Jersey.

However, Dehon's resolution prevailed and was concurred in by the House of Deputies. It resulted in the establishment of the General Theological Seminary, the story of which must be sought elsewhere.⁴¹

MISSIONARY PROBLEMS

Since 1792 the missionary challenge of the frontier had been knocking at the door of General Convention. But the Church was too weak, and the recovery of lost ground in the older states too imperative, for any successful answer by General Convention to the challenge. The appeals for offerings for missionary work, which had been authorized in 1792, proved ineffectual; and a more effective method of recruiting and training the ministry had to be evolved.

In 1814 the Church had not more than 200 effective clergy all told. There were but 20 in the Eastern Diocese, of whom one was in Vermont, 5 in New Hampshire, 10 in Massachusetts, and 4 in Rhode Island. Connecticut had 34. New York, with 56, had more than all of New England combined. There were 9 in New Jersey; 22 in Pennsylvania; 2 in Delaware; and 25 in Maryland. Virginia made no report in 1814, but in 1817 listed 34. South Carolina had 18, of whom 4 had no cures. Assuming that Virginia had as many in 1814 as in 1817, which is by no means certain, there was a total of only 220 throughout the Episcopal Church. This number included some too old for active service and others incompetent or unwilling to hold cures. In 1817 Virginia listed one priest as 100 years old; in 1814 he was 97. Not more than 200 clergymen, if that many, were, therefore, available in 1814 to preach the gospel, conduct public worship, and administer the sacraments of the Episcopal Church. What a small army for so great a task!

Yet the Macedonian call of the frontier could not be silenced, and was heard in the General Convention of 1814. Individual clergymen had crossed the Alleghanies, and had founded congregations of the Episcopal Church. The evidence of this was shown in the person of Mr. John D. Clifford, vestryman of Christ Church, Lexington, Kentucky, who appeared in the House of Deputies with a certificate from the ves-

⁴¹See Hardy, *op. cit.*, pp. 150ff.

try of that congregation authorizing him "to represent the Church of that State in this Convention." Because the Church in Kentucky was not organized as a diocese and had not acceded to the constitution of the Church, Mr. Clifford was refused admission as a deputy, but was "allowed the privilege of an honorary seat."

The General Convention of 1811 had requested Bishops White and Madison "to devise means for supplying the congregations of this Church, west of the Alleghany mountains, with the ministrations and worship of the same, and for organizing the Church in the Western States." This much action was in response to the appeals of the Rev. Joseph Doddridge and the handful of clergy in western Pennsylvania and western Virginia (now the State of West Virginia) for permission to organize a diocese. White had begun a correspondence with Madison on the subject when the latter's death, March 5, 1812, arrested all further progress. White had, however, proposed to his diocesan convention:

"That in the event of the settlement of a Bishop therein, the congregations in the Western counties of the State might be under his superintendence; on such a plan as would not affect the integrity of the Church, in the State of Pennsylvania, as a component member of the body of this Church throughout our union, in contrariety to the constitution."

The Pennsylvania convention had approved the proposal, but nothing of the sort was realized. The problem of supporting a bishop in that area was considered insoluble for the time being.

The only positive missionary action of the General Convention of 1814 was a gesture of good will concerning intra-diocesan missionary work, and only in its by-products did it have any effect on the missionary work in the new states and territories:

"Resolved,—That this Convention contemplate with much pleasure the rise and progress of institutions for the advancement of Christianity, in several of the dioceses of the United States, and that they recommend such institutions to the patronage of all friends of our Church."

CONCLUSION

In some of its actions the General Convention of 1814 had but a transitory influence; in others it has had effects reaching down to our own day. In some matters, such as the pressing problem of theological education and of missionary policy, it was but a stage in the crystallization of the mind of the Church. Judged by the standards of perfec-

tion, which we are too prone to apply to the Church's work and which do violence to a just appraisal of the historic processes, much was wanting and much was left undone.

But in the light of the preceding thirty years of paralyzing weakness, near unto annihilation, the General Convention of 1814 signalized the dawn of a new day, of a more promising future, which in some measure under the providence of God was to be realized. It ill behooves us, a century and a third later, to be caustic in our judgment of our spiritual forefathers. Faced in the mid-twentieth century, as we are, with a recrudescence of paganism and with instruments of world-shattering power, it better becomes us to pray for the lively faith and stout hearts of the five bishops, the twenty-eight clerical and twenty-one lay deputies, who represented the Church in the General Convention of 1814.

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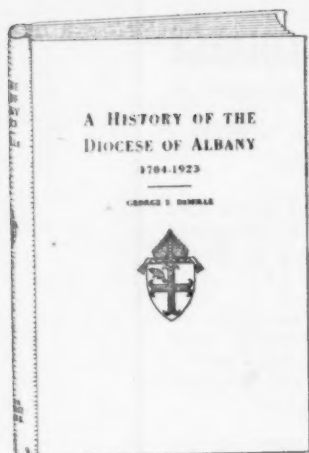
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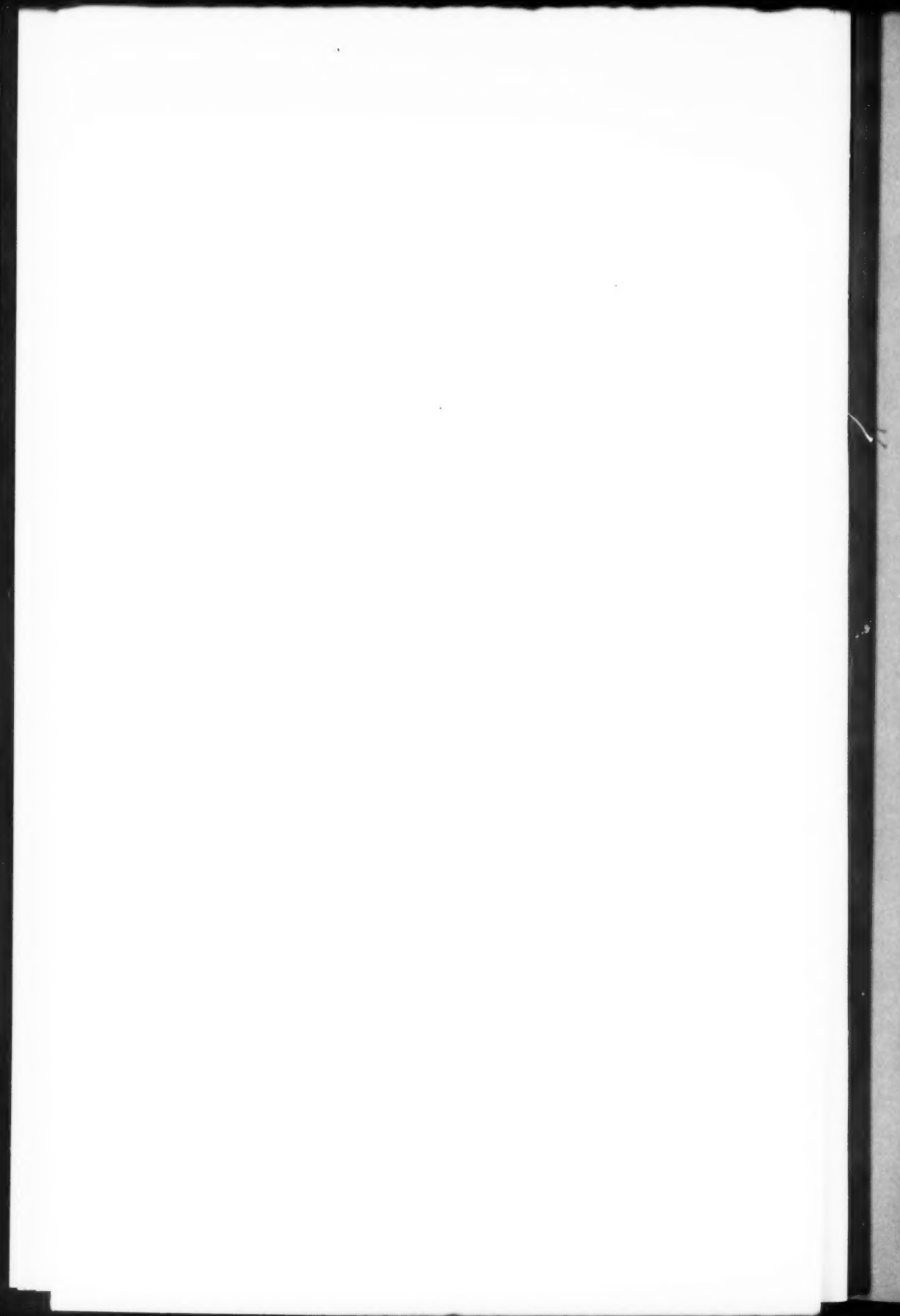
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